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ELENISM ȘI PNEVMATOLOGIE CREȘTIN ORTODOXĂ

PREFAȚĂ

Cartea de față este o carte inedită fiindcă este o carte trilingvă: greacă, engleză și română. Acest lucru se datorează faptului că autorul a făcut parte din mai multe asociații și organizații eline începând din anul 2005 cum ar fi: Prietenii Sfântului Munte Athos, Jurnalul elen, Monitorul de Tesalonic, Asociația româno elenă Elas sau Comunitatea elinilor din România. Pentru acest lucru, autorul a scris unele rânduri în limba greacă și altele în engleză fiindcă mai mulți membrii ai acestor asociații au fost vorbitori de limba elenă. Autorul a scris aceste articole ocazional și în funcție de anumite cerințe pe care le-a avut din partea diferiților colaboratori cu care a lucrat în ultimii 10 ani. Unii sunt anonimi și alții sunt cunoscuți. Cartea este în special una despre Grecia și greci în mare dar mai este și o carte care face mai multe referințe la spiritualitatea creștin ortodoxă care este tipică Greciei și grecilor. Prin urmare, cartea pe care o punem în fața cititorului este o carte care este compusă din mai multe articole sau se poate spune că este o carte compilație. Am lăsat aceste rânduri așa cum au fost ele publicate în faza inițială fie că au fost publicate online în Jurnalul elen sau în Monitorul de Tesalonic. Intenția acestor articole a fost de a întări și consolida relațiile ecclesiale greco-românești în secolul al XXI-lea. Românii sunt cât se poate de mult atașați de greci fiindcă ambele popoare împărtășesc în mare o credință creștin ortodoxă. Ortodoxia este prin urmare o credință comună României și Greciei. Am omis să vorbim în rândurile de mai sus despre neînțelegerile care există în plan ecclesial dintre greco-catolici și creștinii ortodocși. Aceasta este probabil una dintre cele mai mari probleme care există între români și greci.¹

Am omis să vorbim despre problema greco catolicilor din mai multe motive. Aceste motive se leagă foarte mult de faptul că din punct de vedere religios greco catolicismul este un experiment nereușit care a fost regizat din nefericire de cei care sunt adepții catolicismului și a papalității. Adepții greco catolicismului sunt adepții unei viziuni fundamentaliste care gravitează în jurul Vaticanului ca și singurul criteriu în probleme de credință și de religie în lumea creștină. Acest lucru însă este infirmat de istoria creștină și mai ales de istoria creștin ortodoxă. Deși mai multe lume vorbește despre Vatican ca și singurul criteriu al învățăturii și al doctrinei creștin ortodoxe, în trecut se mai știe despre patriarhii de la Constantinopol, deșertul egiptean în care au trăit mai mulți sfinți, Palestina, Muntele Athos și nu în ultimul rând de nordul Moldovei care are mai multe mănăstiri celebre în lumea creștin ortodoxă. Este cât se poate de adevărat că Vaticanul are un rol important în istoria creștină dar nu se poate ca Vaticanul să fie criteriul ultim în Biserica Creștin Ortodoxă. Acest lucru fiindcă în vechea Romă au fost martirizați Sfinții apostoli Petru și Pavel.

Prin urmare, am voit să punem la îndemâna cititorului un volum care să aducă puțină lumină în intricata problemă a relațiilor dintre creștinii ortodocși, greco catolici, catolici și romano catolici. În primul rând trebuie să spunem că a fost în intenția autorului să fac o distincție între caracterul etnic al unui popor și credința sa religioasă. În timp ce italienii sunt catolici, balcanicii sunt majoritari ortodocși. Acest lucru a fost subiectul la mai multe controverse și neînțelegeri care au existat în istoria. Se știe astfel că în jurul anului 1700, papii de la Vatican au fost autorii așa zisei uniații care a vizat foarte mult spațiile din estul

¹ Radu Teodorescu, *Greece: tradition and present* (Cugir, 2009).

Europei. Mai mulți istorici bisericești au considerat aceste încercări și eforturi ale Vaticanului un eșec fiindcă în acestea nu se făcea decât să se reafirme primatul papal sau faptul că papa este în cele din urmă infailibil. Se știe foarte bine că dogmatic papalitatea a respins în ultimii ani noțiunea de ortodoxie ceea ce face extrem de greu dialogul dintre Biserica Catolică și Biserica Ortodoxă. Crezul că ortodoxia este o noțiune exclusiv grecească este unul eronat. Aceasta fiindcă popoarele salve nu denumesc ortodoxia cu termenul de origine greacă de ortodoxie ci cu termenul de pravoslavism. Credința pravoslavnică este prin urmare credința ortodoxia și nu credința greco catolică. Ca și popor majoritar ortodox, românii au obligația morală de a menține relații și legături de prietenie și de frățietate creștin ortodoxă cu grecii. Afirmăm acest lucru în contextul mai multor falsificări și contrafaceri care se fac în acest sens, mai ales prin ceea ce am denumit mai sus ca și Biserica Greco Catolică. Vremurile noastre sunt vremuri în care trebuie să vedem părțile bune ale Greciei și ale grecilor și să căutăm împreună un drum spre mântuire. Acestea au fost în mare dezideratele acestei cărți care a fost scrisă în criză de timp și cu multă trudă în ultimii câțiva ani.

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Ελληνικά είναι αρχεος γλωσσα. Στην ελληνικά είναι δυο λογοι σινομιнос" προτη λογος είναι ΠΝΕΥΜΑ και δευτερα λόγος είναι ΨΗΧΗΣ. Πνευμα και ψηχης είναι σινονιμος οχη μονο λογος. Απο πνευμα είναι ΠΙΝΕΥΜΑΟΛΟΓΙΑ και απο ψηχης είναι ΨΗΧΟΛΟΓΙΑ. Πνευματολογία είναι επισμετε πευματικός φησις Πνευματικός φησις είναι βιον αφισικα. Βιον αφισικα είναι βιον θεος. Θεος οχη είναι φυσικος. Θεος είναι μεταφισις. Πευματολογία είναι στιν αριστοτελικος επιστεμε μετασιφισ. Πευματολογία είναι βιον ψηχης θεος.

Θεος είναι μεταφισικη υποστασις. Υποστασις Θεος είναι μετα-ανθρωπικος. Στην ελληνικος πνευματολογία πνευματολογία είναι επισμετε ψηχης θεος. Βιον θεος οχη είναι βιον ανθρωπικος ψηχης βιον θεος είναι βιον πνευμα. Πνευμα είναι πολυλογιος λογοος. Λογος πευμα είναι προτη λογος πνευματολογία. Στην ανθρωπος είναι ψηχης στιν θεος είναι πνευμα. Υποστασις πευμα θεος εστιν ελληνικος φιλοσοφια και ελληνισμος είναι Αγιου Πνευμα. Πενυγα θεος κατα πατερες εκκλησια και ελληνικος εκκλησια είναι αγιος. Θεος είναι αγιος. Θεος είναι προτη τελος αγιογραφια. Γραφια θεος είναι θεολογια και αγιογραφια. Ζωη θεος είναι μεταιστορικος και είναι πευματικός ζωη. Πευματολογία είναι αρχεος επιστεμαι. Στην λατινικα πευματολογία είναι spiritus. Προτη επιστεμολογία εν ζωη εν θεος είναι πνευματολογία.

Σιμερα πευματολογία και πνευματικός ζωη είναι θανατος. Σιμερα ζωη αμαρτια και ζηωη ερωτισμος είναι προτη αξιολογια κοσμου. Αξιολογια πευματολογία είναι μεγα. Αλιθος γγοστικος πνευματολογία είναι αγοι πατερες εκκλησια. Πνευμα θεος είναι μεταφισικη ουσια. Θεος είναι πευματικός και κρατια θεος είναι πευματικός. Πευματολογία είναι επιστεμολογία θεος. Θεος είναι πνευμα οχη σιφισ. Πευματολογία οχη είναι φυσικος ανθρωπολογία. Πευματολογία είναι μετα/ανθρωπολογία. Ανθρωπος είναι κρατια θεος. Γγοσεολογια θεος είναι πμεταμτολογία. Πευμα θεος είναι ουσια ελληνισκος και πευματολογία ελληνισμος. Στην προτη χρονος ελληνισμος, πευματολογία είναι προτη επηστεμε ελληνισμος.

Ελληνισμός και πνευματολογία είναι μόνο. Πνευματολογία είναι εν ανθρώπικος ζωή μεταμορφώσεις άνθρωπος. Πνευματολογία είναι πρώτη μεταμορφολογία θεός εν βίον θεός. Πνευματολόγος είναι ο άνθρωπος ασκήσις. Ασκήσις είναι ανθρωπολογία πνευματολογία. Ασκήσις και πνευματολογία είναι μόνο ζωή πνευματικός ελληνισμός. Ελληνισμός είναι πολυμορφικός. Είναι ελληνισμός Αλεξάνδρος Μακεδόνος, ελληνισμός Αριστοτέλης και πνευματολογία φιλοσοφία ελληνισμός. Πρώτη πνευματολογία ελληνισμός είναι ασκήσις. Ασκήσις είναι κρατία ψήσις μετασμοματικός βίον. Σομά και ψήξης είναι μόνο. Άνθρωπος είναι διοφισίς. Διοφισίς άνθρωπος είναι ενίγμα ελληνισμός. Μόνο άνθρωπος είναι εν αρχεός και νεά ελληνισμός φιλοσοφία πνευματολογία. Πνεύμα είναι τέλος ασκήσις ελληνισμός. Ελληνισμός είναι ασκετικός ζωή.

Ασκήσις είναι τέλος πνευματολογία. Τέλος ασκήσις είναι ζωή μερά αμαρτία κόσμου και μετακαταστάσις ανθρώπικος νους. Ασκήσις είναι μεγά πράγματα. Είναι πράγματα πνευματολογία. Εστίν ασκήσις ο άνθρωπος είναι μόνο εν θεός και οχή εν βίον κόσμου και θαλάσσα κόσμου. Ασκήσις είναι κοσμικός. Ασκήσις είναι πράγματα αγάπης θεός. Ελληνισμός είναι φιλοσοφία αγάπης θεός. Φιλοσοφία αρχε ελληνισμός είναι ΚΑΛΟΚΑΓΑΤΙΑ. Καλοκαγατία είναι οχή μόνο φιλοσοφικός επιστέμε. Καλοκαγατία σίτην αρχε ελληνισμός είναι πρώτη πνευματολογία. Πνευματολογία και ασκήσις είναι μόνο επιστεμολογία.

Γγώσις πνευματολογία είναι εν ελληνισμός κρατία κόσμος. Ο κόσμος είναι κρατία Θεός. Εστίν αρχε ελληνισμός ο άνθρωπος είναι ομοουσίος κρατορός κόσμος. Ο άνθρωπος είναι εν πνευματολογία ελληνισμός κρατία θεός. Πνευματολογία είναι πρώτη επιστεμολογία ασκήσις. Ασκήσις είναι ζωή κατά θεός οχή κατά κόσμου και αμαρτία κόσμου. Ο άνθρωπος είναι ασκετικός ζών. Εν θεός είναι μόνο ζωή πνεύμα οχή ζωή φύσις. Εν ελληνισμός ζωής πνεύμα είναι γγώσεολογία ασκήσις.

Στήν Ελλάδα είναι πολύ ασκετικός πατέρες. Αγίον όρος είναι ελληνικός οικία ασκήσις. εστίν αγίος όρος μέγα ασκετικός πατέρας είναι γέρον Ιοσίφος ο Ησυχαστός [20 ετών]. Ασκήσις πνευματολογία είναι ιχήα. Αγίος Γρίγοριος Παλάμας στήν θεσσαλονίκη είναι ο Αγίος ισχήα. Ζωή ανθρώπου σίμερα είναι ζωή πολιτισμός και οχή ζωή πνευματολογία. Σίμερα είναι ήμερες κρίσις πνευματολογία και ισχήασμος. Ο πολλοί σίμερα είναι τοποι αμαρτία και ατέισμος. Θεός οχή είναι ο κέντρος ζωή πόλης ήμον. Πολίτια και πόλης είναι ζωή θάνατος φύσις αμαρτία.

Πνευματολογία είναι πίστις εν αγάπης θεός και πηστίς εν ελληνισμός. Ελληνισμός είναι πνευματικός. Ο τέλος ελληνισμός είναι ζωή θεός. Φασία ελληνισμός εν κόσμου είναι κακός. Φανία ελληνισμός είναι φανία ασκήσις. Ασκήσις είναι πνευματικός εργία. Εργία πνεύμα οχή είναι εργία άνθρωπος είναι εργία θεός. Στήν ελληνισμός αρχεός και νεά, ζωή θεός είναι πρώτη. Ελληνισμός και πνευματικός ελληνισμός οχή είναι ανθρωποκεντρικός. Είναι θεοκετρικός. Θεός είναι κέτρος ελληνισμός και γγώσεολογία ελληνισμός.

Ελληνισμός οχή είναι μυστικός γγώσις. Γγώσις ελληνισμός είναι γγώσεολογία ασκήσις. Πρώτη ασκήσις ανθρώπου είναι ασκήσις ορθόδοξία. Ορθόδοξία είναι ασκήσις άνθρωπος εν αγάπης. Θεός. Πνευματολογία είναι ασκετικός ζωή και αγάπικός σίντεσις. Στήν αρχεός ήμερες ελληνισμός είναι ο μυθολογία ασκετικός φιλοσοφία. Φιλοσοφία αρχεός ελληνισμός είναι πνευματικός ασκήσις. Ασκήσις είναι πορτή εργία ασκετικός ελληνισμός. Πρώτη πατέρας νεά ελληνισμός είναι Αγίος Νικοδύμος εστίν Αγίον Όρος. Στήν αγίον όρος Αγίος Νικοδύμος είναι πρώτη ασκετικός ήμερες. Ελληνισμός αγίος Νικοδύμος είναι μέγα ελληνισμός και πνευματικός ελληνισμός.

Πνευματολογία είναι ουσία ελλενισμός και μυστικός ζώης Ελλάδα. Ασκήσεις, φιλία αγατικός και αγατός είναι θεμέλιον πνευματολογία. Ελλενισμός είναι επεκατός. Πρώτη επεκατός ελλενισμός είναι πνευματολογία, ζώης Θεός εν πνεύμα και μεταφυσική. Πνευματική ζωή είναι θεογονία, θεοδουλία, θεολατρία, θεοφιλία, θεοπιστία, θεοργία και πολύ πνευματικός πράξις. Πράξις πνευματολογία οχή είναι μόνο μεταφυσική είναι σωματική. Πράξις πνευματολογία είναι ασκήσεις και αγάπης Θεός. Στην αρχή ο νέος ελλενισμός, Θεός είναι αγάπη και γένεσις.

Πνευματολογία είναι πρώτη επιστήμη ελλενισμός και Ελλάδα. Πνευματολογία είναι βίον εν αξιολογία πνεύμα οχή αξιολογία αμαρτία και κόσμου. Θεός είναι κρατορ κόσμου. Θεός οχή είναι μόνο κόσμος. Θέλημα Θεός και θέλημα κόσμου είναι 2 θέλαιοι. Θέλημα Θεός οχή είναι σήμερα θεία κομμή. Κόσμου σήμερα είναι βασιλεία πολιτικός δυναμεις και πολιτικός κρατία. Πνευματολογία είναι κρατία πνεύμα οχή κρατία ξαρχ. Πνεύμα Θεός οχή είναι ψήχης ανθρώπου. Ψήχης ανθρώπου είναι εικόνα πνεύμα Θεός.

Εν αρχή εν Θεός είναι πνεύμα και λόγος Θεός. Στην ελλενισμός και φιλοσοφία ελλενισμός πνεύμα Θεός είναι πρώτη. Πνευματολογία είναι πρώτη επιστήμη Θεός. Πνεύμα Θεός είναι κρατορ ζώης. Στην αρχή ελλενισμός πνευματολογία είναι μέγα επιστήμη. Σήμερα, ελλενισμός είναι εν μάγα κρίσις. Κρίσις ελλενισμός είναι κρίσις πνευματολογία. Ο άνθρωπος είναι δυοφής: σόμα και ψήχης. Θεός είναι μονοφής πνεύμα. Πνευματολογία είναι πρώτη εν ιεραρχία αξιολογία. Αξιολογία Θεός είναι πνευματικός. Άγιοι άπτερες είναι πρώτη άδελφοί Θεός.

Άρετες είναι κρατία πνευματολογία. Ισομονοι, αγάπης, δουλία εν Θεός, φιλοκαλία, φιλοσοφία ασκετισμός είναι πράγματα άρετες πνευματολογία. Πνευματολογία είναι ορθοπραξία. Ορθοπραξία οχή είναι ορθοδοξία. Ορθοδόξος φιλοσοφία είναι φιλοσοφία πνευματολογία. Ελλάδα είναι γής πνευματολογία. Προς ευρωπαϊκός λαός σήμερα Ελλάδα είναι γής φιλοσοφία πλάτωνισμός και αριστοτελισμός. Ελλάδα είναι γής πνευματολογία. Πνεύμα Θεός είναι εν πολύ τοποι γής. Θεός είναι πολυτροπικός. Μορφολογία Ελλάδα είναι πνευματικός. Θεός είναι πνευματικός, γής Θεός είναι πνευματικός. Μορφολογία Ελλάδα είναι ασκήσεις πνευματολογία. Οχή είναι πνευματολογία οχή είναι καλοκαγατία και φιλοσοφία ορθοδοξία.

Πρώτη φιλοσοφία Ελλάδα είναι ορθοδοξία. Ορθοδοξία είναι βασιλικός οδός εν Θεός. Από πνευματολογία ορθοδοξία είναι φιλοσοφία πνευματολογία. Ορθοδόξος άγιοι είναι υποστάσις πνευματολογία. Στην Ελλάδα είναι πολύ άγιοι άγιος Γρηγόριος Παλάμα, Άγιος Νικόδημος από Άγιον Όρος, Άγιος Νεκάτοριος από Έγνης, Άγιος Ιερώνυμος από Ιθάκης, Άγιος Κοσμάς Έτιόλιανος, Άγιος Θεόδωρος από Στουδιόν και πολύ άγιοι. Οι Άγιοι Ελλάδα είναι κρατία πνευματολογία Θεός. Άγιοι είναι πνευματικός άνθρωποι.

Καταβάσις πνευματολογία είναι θανατορία και θανδρία. Θανδρία πνευματολογία είναι ορθοδόξος πνευματολογία. Ορθοδοξία είναι ανθρωπολογία πνευματολογία Ο άνθρωπος είναι ανθρωπικός ζών. Πρώτη ζώη ελλενισμός είναι πνευματολογία. Πνευματολογία είναι κρατία άνθρωπος εν Θεός. Πνευματολογία είναι ορθοδόξος θεοκρατία. Θεοκρατία οχή είναι πολυτική. Θεοκρατία είναι πνευματικός ορθοδοξία.

Σήμερα πνευματολογία είναι μόνο ιστορία. Ασκήσεις, αγάπης, πίστις, άδελφία και πολύ έργα πνεύμα Θεός είναι θάνατος. Ορθοδοξία και άγιοι ορθοδοξία και φιλοσοφία ορθοδοξία είναι σόττρια νέος ελλενισμός. Μέγα ελλενιστές σήμερα είναι Παναήτης Νέλλας, Κωνσταντίνος Σκουτέρης, Γέρον Παΐσιος Αγιορίτης, Γέρον Ιωσήφος Βατοπεδινός και πολύ γέροντες είναι Ελλάδα. Γέροντες είναι μέγα και πρώτη αξιολογία ελλενισμός και νέος ελλενισμός. Νέος ελλενισμός είναι γερωντικός και πνευματικός. Ορθοδόξος γέροντες είναι

αξιολογία ελλενισμός και οχη φιλοσοφία και επιστεμολογία. Επιστεμολογία και γγοσεολογία ελλενισμός είναι ιστοτία και πνευματολογία. Εν ελλενισμός ιστορία είναι ασκετικός και οχη κοσμικός.

Ο κόσμος είναι καλός κράτια και θεοκρατία θεός. Θεός Παντοκράτορας είναι κρατορας ελλενισμός και αγαπής πνευματολογία. Πνευματολογία είναι πρώτη φιλοσοφία ελλενισμός. Φιλοσοφία πνευματολογία είναι αγαπής θεός και γγοσεολογία θεός. Εν γγοσεολογία θεός οχη είναι αρχε και μετασιτασις. Ελλενισμός είναι μεταστασις πνευματολογία. Ο πνεύμα Θεός είναι εαονικός και ματαφισικός. Μεταφισίς είναι φιλοσοφία Θεός. Πνευματολογία είναι αηαπής ανθρωπικός ψηχής εν θεός. Εν ελλενισμός αγαπής θεός είναι μεταφισικός. Νοεσις ελλενισμός είναι πνευματολογία θεός και πνευματολογία εαωνικός θεός εν ουρανός.

Ιστορία ελλενισμός είναι συμβολικός ιστορία πνευματολογία, είναι ιστορία διαλογός άνθρωπος και θεός. Διαλογής άνθρωπος και θεός είναι αρχεός διαλογός. Διαλογός άνθρωπος και θεός είναι πνευματολογία και ορθοπραξίς ορθοδοξία. Εν αρχε Ελλάδα και εν νεα Ελλάδα φιλοσοφία πνευματολογία είναι πρώτη φιλοσοφία και μετασιφική αξιολογία. Σήμερα ισχυασμός και εκκλησιαστική ζωή είναι αξιολογία ελλενισμός. Ελλενισμός είναι αρχεός και νεα εν πνευματολογία θεός. Πνευματολογία θεός οιναι μόνο και μεταιστορία. Μεταφισική ελλενισμός είναι πνευματολογία. Πνεύμα Θεός και ζωή θεός είναι γγοσεολογία ελλενισμός.

Σήμερα, ελλενισμός είναι μέγα ιστορία και μέγα πράξις. Αγιογραφία είναι πρώτη πράξις ελλενισμός και ζωή ελλενισμός εν κόσμος.

Λογός από πανιγήρη Αρχαγγέλοι Μιχαήλος, Γαβριήλος και Ραφαήλος

Ημέρα 8 νοεβριός είναι μέγα ημέρα προς ορθοδοξός εκκλησία. Από ημέρα 8 νοεμβριός, είναι ημέρα σιναξίς Αρχαγγέλοι του Κυρίου. Από ορθοδοξός δομά είναι πολύ αρχαγγέλοι. Πρώτη αρχαγγέλος είναι αρχαγγέλος Μιχαήλ. Μιχαήλ είναι μέγα εν ουρανός από ορθοδοξός δογμα. Μιχαήλος είναι κτίσις Θεός. Θεός είναι παντοκράτορας 2 κόσμοι. Πρώτη είναι Φυσικός και δεύτερα μεταφισικός. Αρχαγγέλοι είναι μεταφισική κόσμος. Γαλακτικός κόσμος είναι κόσμος ανθρώπου. Πνευματικός κόσμος είναι κόσμος αγγέλοι. Ορθοδοξία είναι πίστις εν κόσμος αρχαγγέλοι.

Σήμερα εστίν αρχαγγελικός ημέρα. Από διδασκαλία Αγίος Διονυσίος Αρεοπαγίτης, αγγέλοι είναι μετακοσμικός παραδοξός. Παραδοξός αρχαγγέλοι είναι αεονικός δουλία Θεός. Αρχαγγέλοι είναι πράγματα Θεός μετά κόσμος. Από ορθοδοξός δογμα είναι πολύ αρχαγγέλοι. Ραφαήλος, Μιχαήλος και Γαβριήλος είναι ΤΡΙΑΔΑ αρχαγγέλοι το Θεός. ΤΡΙΑΔΑ ΑΡΧΑΓΓΕΛΟΙ είναι συμβολόν πολυπροσωποσμός θεός.

Θεός είναι πολυπροσωπικός ουσία. Ονομα Μιχαήλος είναι «τι εστίν ομοουσίου Θεός?» Ονομα Γαβριήλος είναι από ισραελικά «Δυναμής Θεός.» Από ισραελικά όνομα Ραφαήλος είναι «Θεός είναι ταουματοουργός.» Αρχαγγέλοι είναι πολύ σιναξίς. Σιναξίς αρχαγγέλοι είναι μετά χρόνος και μετά νους. Κεφαλός και καρδιά ανθρώπου είναι μικρά περί θεωρία αρχαγγέλοι.

Τέλος αρχαγγέλοι είναι δουλία και λατρία Θεός. Θεός είναι κέτρος αρχαγγέλοι και αγγέλοι. Θεωρία Θεός είναι ευχαριστία αρχαγγέλοι. Αρχαγγέλοι είναι ζωή θεωρία. Ουσίνα αρχαγγέλοι είναι μεταπραγματικός. Σιναξίς αρχαγγέλοι είναι σιναξίς σοφία Θεός. Σοφία Θεός είναι σοφία αρχαγγέλοι θεός. Θεός είναι μόνο τέλος αγαπής αρχαγγέλοι. Σιναξίς αρχαγγέλοι είναι συμβολόν σιναξίς ανθρώπου εν βίον και λατρία θεός.

Λατρία Θεός είναι πράγματα αρχαγγέλοι και αγγέλοι. Ημέρα σιναξίς τριάδα αρχαγγέλοι είναι συμβολόν λιθουργικός βίον. Βίον αρχαγγέλοι είναι σιναξίς. Ζωή ανθρώπου είναι λιθουργικός ζωή. 8 νοεμβριός είναι μέγα ημέρα προς ορθοδοξός λαός. 8 νοεβριός είναι αγγελικός ημέρα. Αγγέλοι είναι πολύ μεταμορφώσεις. Σιναξίς Αρχαγγέλοι είναι μεταμορφώσις ανθρώπου εν όδος ήμον από Θεός. Όδος ανθρώπου είναι όδος από Θεός.

Από Αγία Γραφή είναι πολύ λόγοι περί αρχαγγέλος Γαβριήλος. Αρχαγγέλος Γαβριήλος αρχαγγέλος ευαγγελία. Εν ευαγγελία κετα καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριήλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ,

καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα: καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.» (Λουκα 1).

Αρχαγγελος Ραφαηλος ειναι αρχατιπος βιβλια Τοβιτ απο Παλεο Διατικη. Παελος Διατικη ειναι προτη αρχαγγελοφανα Ραφαηλος. Απο οροδοξια φανια αρχαγγελοι ειναι πολυμορφοσις. Μορφοσις αρχαγγελοι εν προσοπον ανθρωπου ειναι ΑΡΧΑΓΓΕΛΟΦΑΝΙΑ. Αρχαγγελοφανα ειναι ημερα 8 νοεμβριος. Φανια Θεος ειναι εν ορθοδοξια θεοφανα. Φανια αγγελτοι ειναι αγγελοφανα. Φανια αρχαγγελοι ειναι αρχαγγελοφανα. Φανια σεραφιντοι θεος ειναι σεραφοφανα. Φανια χερουβιμοι θεος ειναι χερουβιμοφανα.

Αρχαγγελος Μιχαηλος ειναι προσοπον βιβλια Αποκαλιπτος Αγιος Ιωαννης θεολογος. Αγιος Ιωαννης ειναι Θεολογος αγγελτοι και αρχαγγελτοι. Απο αγιος Ιωαννης αρχαγγελος Μιχαηλος ειναι αρχαγγελος πολεμος και μαχια κακως και δεμοντοι. Αρχαγγελος Μιχαηλος ειναι Θεονομος και θεοκατρικος. Κετρος Αρχαγγελος Μιχαηλος ειναι Θεος και ζωη θεος.

Εν ορθοδοξος πιστις ειναι προτη θεοφανα θεος και δευτερα αγγελοφανα. Αγγελοφανα ειναι επιφανα αγγελτοι το ανθρωπου και του κοσμου. Αρχαγγελοι ειναι προτη αγγελτοι και θεωρετικος θεογγοσια θεος. Θεογγοσια εστιν ουσια αρχαγγελοι. Θεογγοσια ειναι επιστεμοι αρχαγγενοι. Αρχαγγελοι ειναι οδος ανθρωπου εν αγγελικος ζωη. Ανθρωπου ειναι εκκλησια αγγελτοι και αρχαγγελοι. Σιμερα ορθοδοξος εκκλησια ειναι πανιγιρη αγγελτοι και αρχαγγελοι. Θεος εστιν μεγαλο εν αγγελτοι και αρχαγγελοι ουρανου. Απο ορθοδοξια ουρανου ειναι οικια αγγελτοι και αρχαγγελοι. Θεος και αγγελτοι [σιμερα Μιχαηλος, Γαβριλος και ραφαηλος] εστιν κρατοροι ανθρωπου.

Χρονια πολλα απο παν αδελφοι Ραφαηλος. Γαβριλος και Μιχαηλος και καλη πανηγιρη προς παν ορθοξος χροστιανοι.

ΘΕΟΦΑΝΙΑ ΚΑΙ ΑΓΓΕΛΟΦΑΝΙΑ

Στιν ορθοδοξος δογμα προτη τοπος ειναι Θεος. Δευτερα τοπος ειναι αγγελτοι του Κιριου θεος. Απο ορθοδοξια φανα θεος ειναι μεγα πραγματα. Φανια Θεος ειναι εν ορθοδοξια Θεοφανα. Θεοφανα ειναι θεωρια Θεος. Θεωρια Θεος ειναι προτη φανα. Εν φιλολογια θεοφανα ειναι στασις θεος εν προσοπων ανθρωπου. Θεωφανα ειναι μεταφισικη διαλεκτικα. Θεος ειναι μεταφισις. Φανια θεος ειναι μεταφισικος και αποκαλιπτικος γγοσεολογια. Θεοφανα θεος ειναι μυστικος και επιφανικος στασις. Ομοουσιος, Θεοφανα ειναι μεταστασις φισις ανθρωπου.

Ουσια φισις ανθρωπου ειναι μεταφανα και επιφανα Θεος. Εν αρχε απο κρατια γης, Θεος ειναι μεταφανα παντοκρατορος. Ζοοντοι θεος ειναι αγγελτοι. Αγγελτοι ειναι επιφανικος και αγγελοφανικος. Αγγελοφανα ειναι επιφανα αγγελτοι. Αγγελοφανα ειναι επιφανα ψηχης ανθρωπου. Αγγελοφανα οχη ειναι επιφανικος φισικης αγγελτοι. Αγγελοφανα ειναι ο φως του πσιχης. Αγγελοφανα οχη ειναι φος του οφταλμοι και φος φισικη. Αγγελοφανα ειναι φως πνευματικη.

Φως φισικη και φως πνευματικη ειναι εργια αγγελτοι. Ουσια φως φισικη ειναι φωτονικος. Φωτονικος φως ειναι φισις κοσμου. Εν αγγελοφανα οχη ειναι φως φισικης. Ο φως αγγελοφανα ειναι φως μεταφισικης: ειναι φως πενματικη. Φως πενυματικη ενει ο φως του αγγελτοι. Ο χρονος αγγελτοι ειναι μεταιστορικος. Φως Θεος ειναι φως αγγελτοι. Φως αγγελτοι ειναι εν ορθοδοξια φως ζωη κοσμος.

Αγγελοφανα ειναι πνευματικος και φωτονικος εργια θεος εν κοσμου και προς ανθρωπου. Αγγελοφανα αγγελτοι ειναι μεταχρονος και μεταηστορια. Αγγελοφανα ειναι θεαντροπια αγοι. Αγγελοφανα ειναι φωη ανθρωπου μεταθανατος. Εν αγγελοφανα ζωη ανθρωποθ ειναι αεονικος. Απο Αγοι Πατερες εκκλησια αγγελοφανα ειναι Χριστοφανα και θανατος δηναμις κακως. Εν αγγελοφανα δογμα ορθοδοξια ειναι ορθος: δηναμις κακως και διαβολος [Σαταν] ειναι θανατος. Θανατος ανθρωπου ειναι ζωη πενματικος, ζωη εν Κιριος ο Θεος. Τελος αγγελοφανα εν κοσμου ανθρωπου ειναι ζωη και φως Θεος. Φως Θεος ειναι σωτιρια ανθρωπου.

Απο αγοι πατερες εκκλησια προτη φανα αγγελοφανα ειναι Φως. Φως αγγελοφανα ειναι γως πνευματικος. Αγγελτοι ειναι φωτοφονικος ζοον. Αγγελοφανα ειναι φωτοφονικος θεουργια. Αγγελοφανα ειναι καταστασις. Εν αγγελοφανα ουσια ανθρωπου ειναι μονο βιον αγγελος. Αγγελοφανα ειναι πνεματικος πωλεμος αγγελτοι και δεμοντοι

προς ψηξης και ζωη ανθρωπου. Αγγελοφανα είναι μεταανθρωπολογία. Αγγελοφανα εν ορθοδοξος δομα εστιν προτη σιμβολον θεος. Απο δογματικη θεολογια αγγελοφανα εστιν θελεσις θεος.

Αγιος Ιωαννης Θεολογος είναι προτη κανονικινος αγιος εν ορθοδοξια προς γραγια αγγελοφανα. Αποκαλιπσις Αγιος Ιωαννης είναι γραφια αγγελολογια. Αγιος Διονισιος Αρεοπαγιτης είναι αγιος αγγελοφανα. Ομοουσιος Αγιος Συμεονος Νεο Θεολογος είναι αγιος αγγελοφανα. Εν βιβλια Αγιος Ιωαννης Δαμασκινος θεολογια είναι πολυ γραφιενς αγγελοφανα. Απο παθος του Κιριος Χριστος είναι αγγελοι του θεος προς Κιριος Χριστος.

Θεος είναι Θεοφανικος. Αγγελοι είναι αγγελοφανικος. Εν ιεραρχια προτη είναι Θεοφανα Θεος. Δευτερα είναι αγγελοφανα. Αγγελοφανα είναι μεγα πραγματα. Εν αγγελοφανα ψηξης ανθρωπου είναι μακαριος. Ορθοδοξος θεολογια είναι αγγελοφανα και επιφανα. Ο επιστεμοι αγγελοφανα είναι αγγελολογια. Αγγελολογια είναι επιστεμοι παναγγελισμος. Παναγγελισμος είναι τελος ανθρωπου. Παναγγελισμος ζωη είναι ζωη εν θεος και ζωη προς Θεος.

Αλιθος θεολογια είναι αγγαλοφανα και αγγελολογια. Πραγματα θεωρια αγγελολογια είναι αγγελοφανα. Εν ορθοδοξις εκκλησια είναι ο φενομενον πολυ αγγελοφανα. Αγγελοφανικος ορθοδοξια είναι ζωη μεταθανατος και καταφασις. Αγγελοφανα είναι καταφατικος θεολογια. Θεοφανα είναι αποφατικος θεολογια. Εν ιεραρχια νους ανθρωπου προτη είναι αποφατικος θεοφανα. Δευτερα τοπος είναι καταφατικος αγγελοφανα. Αγγελοφανα είναι δουλια θεος προς ανθρωπου. Εν ορθοδοξια είναι μονο Θεος. Θεος είναι αποφατικος. Αγγελοι θεος είναι καταφατικος.

Αποφατισμος θεος είναι εν παραδοξος ορθοδοξια θεοφανικος. Θεοφανα είναι αρχος αγγελοφανα. Αγγελοφανικος θεολογια είναι μεγα γγοσεολογια θεος. Εν αγγελοφανα θεος είναι αγγελοφανικος. Προροπον θεος είναι αγγελοφανισμος. Σιμερα, ορθοδοξια και ορθοδοξος εκκλησια είναι προτη αγγελοφανικος τοπος απο της γης. Αγγελοφανα είναι πνευματικος καλοκαγατια. Καλοκαγατια είναι αγγελοφανα θεος εν διαλογος ανθρωπου.

ΦΙΛΟΣΟΦΙΑ ΝΕΑ ΕΛΛΕΝΙΣΜΟΣ

Ελλαδα είναι τοπος και χωρα φιλοσοφια. Φιλοσοφια είναι απο τον λογος αγαπης σοφια. Σωφια οχη είναι μονο γγοσις, είναι πραξις και πραγμα. Ο φιλοσοφια είναι μυτολογία και τελος ελλενισμος επο τον αρχεος ημερες Αριστοτελης και Πλατονος. Νεα ελλενισμις είναι ελλενισμος Ελλαδα σημερα. Οικονομικος, πολιτισμος και οδος θαλλασα είναι νεα ελλενισμος. Απο την ημερες αρχε ελλενισμος Ομιρος και Αριστοφανες είναι πολυ χρονος. Χρονος ελλενισμος οχη είναι ιστορια και παραδοσις Ελλαδα είναι ιστορια Ευροπης και φιλοσοφια.

Λογης ημον σημερα είναι περη νεα ελλενισμιος. Είναι νεα ελλενισμος σημερα νομο αρχε ελλενισμος χρονος Μαραθον, Κοριντ, Σπαρτη και Ολυμπια? Νεα ελλενισμος είναι σιμερα ο κρατια ερος και αργοφιλια. Ο σομα ανθρωπος είναι ο Θεος ανθρωπος εονος 21. Στιν ελλενισμος είναι πολυ φιλοσοφια περη δογμα και γγοσις ανθρωπος σημερα. Φιλοσοφια ελλενισμος είναι ανθρωπολογία. Ανθρωπολογία είναι λογος περη ανθρωπος και φισις σου. Ο ανθρωπος είναι στιν ελλενισμος κρατια Θεος και δουλός θεος.

Ο αλιθος ελλενισμος είναι πραγμα εθικις, γγοσια και αγαπης. Οχη είναι ελλενισμος μετα αγαπης ανθρωπος και Θεος. Ελλενισμος είναι αξιολογια Ευροπης οχη μονο ελληνες. Ελλενειμσος είναι εθροπηκος και ελλενισμος ομοουσιος. Στιν ελλενισμος είναι δυο υποστασις. Είναι υποστασις Ελλαδα και υποστασις Ευροπης. Νεα ελλενισμος είναι γγενεσις Ευροπης και αξιολογια Ευροπης. Στιν ιστορια Ευροπης είναι πολυ κινεσις και μεταμορφοσις.

Ο μεταμορφοσις ελλενισμος είναι μεταμορφοσις φιλοσοφια στιν Ευροπης. Ελληνες, ρομανικος λαος. Σερβιανος λαος, γαλικος και ιταλικος, είναι σιμφονια αρχε ιστορια ελλενισμος. Αγαπης Ευροπης και αγαπης ευροπικος είναι θανατος αξιολογια. Ο αξιολογια νεα Ευροπης είναι ερωσ οχη αγαπης. Αγαπης νεα και αρχε ελλενισμος είναι αγαπης αγατος και ο παρθενος. Ζωη χεδονισμος οχη είναι ζωη αλιθος ελλενισμος.

Ελληνισμός είναι πνεύμα αρχέ ιστορία πατέρες φιλοσοφία και μεθοδολογία. Μεθοδολογία είναι πράγμα φιλοσοφία ελληνισμός. Πρώτη φιλοσοφία αρχέ ελληνισμός. Νέα φιλοσοφία ελληνισμός είναι Χριστός Υάνναρας, Νίκος Ματσουκας, Παναισιός Νέλλας και πολύ προσοποι.

Λόγος ήμος περή νέα ελληνισμός είναι λόγος περή πνεύμα και ψήξης Ευρώπης. Ελληνισμός οχή είναι θάνατος ιστορία. Ελληνισμός είναι παραδοσις ορθοδοξία και πάλεος δόγμα Χριστιανισμός. Φιλοσοφία ελληνισμός είναι ορθόδοξος χριστιανισμός. Ελληνισμός είναι ασκεσις και πράγμα φίλια και αγάπης κόσμος και γής. Ζωή ελληνισμός είναι μορφολογία ζούν κοσμικόν. Νέα ελληνισμός είναι φιλοσοφία αγάπης και καλός. Φιλοσοφία ελληνισμός οχή είναι αγάπης, φίλια και ψυχολογικός συμφωνία.

Νέα ελληνισμός είναι νέα ζωή ψήξης Ευρώπης και βίον στην πολιτισμός ευρωπαϊσμός. Ελληνισμός οχή είναι παραλογισμός και απορία. Ελληνισμός είναι ο θέλημα θεός στην γής ελληνικός και Ευρώπης. Ελληνισμός είναι αγάπης πολυαδελφία και πολυφιλία στην συνεργασία δέμος ελληνισμός και ευρωπαϊκός. Ελληνισμός οχή είναι μεταφυσική απορία. Ελληνισμός είναι οδός προς σωτηρία και επιφάνεια φίλια θεός.

Θεός είναι αγίος και πανδυναμικός. Δυναμισμός και πανδιδανίς Θεός είναι ο τέλος γγούσις ελληνισμός. Ελληνισμός είναι κρεατία ελεφτεριός πνεύμα και ψήξης Ευρώπης. Ελληνισμός είναι γγούσις ουσία σοφία και επιστεμολογία. Επιστεμολογία ελληνισμός είναι γγούσις σοφία και παραδοσις ιστορία Ευρώπης. Ελληνισμός είναι υπερφιλία καλός και αγατός. Ελληνισμός είναι αρετές ορθοδοξία και πίστις εκκλησία. Ελληνισμός είναι φανία ανθρωπολογία και ανθρωπισμός. Ανθρωπισμός είναι γγούσις άνθρωπος και φίλια άνθρωπος. Ελληνισμός είναι ανθρωποκεντρικός.

Φιλία άνθρωπος και φίλια ζωή άνθρωπος είναι αλήθος ελληνισμός. Ο άνθρωπος είναι κρατία θεός και θέλημα θεός. Νέα ελληνισμός είναι νέα γγενεσις φιλιδοφία αγαπησμός και ελεφθερία. Φιλιδοφία ελληνισμός είναι φιλοσοφία ελεφτερία και αγάπης. Οχή είναι ελληνισμός στην ψήξης αμαρτολός και κακός. Ορθοπράξια ελληνισμός είναι φίλια Θεός και ουρανός. Στην χρόνος Ευρώπης είναι πολύ κρατία φιλοσοφία και απαησμός. Αλήθος αγαπισμός είναι φίλια και δουλία Θεός. Φιλοσοφία αγάπης είναι πρώτη φιλοσοφία και γγούσεολογία. Γγούσεολογία αγάπης είναι αλήθος φιλοσοφία και επιφάνεια. Επιφάνεια είναι αλήθος γγούσις ελληνισμός. Επιφάνεια είναι φιλοσοφία ελληνισμός. Πράγμα ελληνισμός είναι αγάπης και φίλια άνθρωπος και ψήξης σου.

ΚΑΘΑΡΣΙΣ ΚΑΘΑΡΣΙΣ ΕΝ ΝΟΕΣΙΣ ΕΛΛΕΝΙΣΜΟΣ

Καθαρσις είναι πολυμορφτικός λόγος. Καθαρσις οχή είναι φιλοσοφικός λόγος. Καθαρσις είναι λόγος μυστική. Μυστική καθαρσις είναι μέγα σμβόλον στην πνευματική ζωή. Πνευματική ζωή είναι ζωή καθαρσις. Ελληνισμός είναι φιλοσοφία καθαρσις. Καθαρσις περή ο αμαρτία τον κόσμον είναι ο τέλος πνευματικός ελληνισμός. Ελληνισμός είναι φιλοσοφία καθαρσις. Καθαρσις είναι λόγος περή φισίς άνθρωπου. Ανθρωπολογία ελληνισμός είναι καθαρσις.

Καθαρσις είναι τέλος γραφία ήμον σήμερα. Καθαρσις από τον κακώς είναι ο τέλος ελληνισμός εν χρόνος ανθρωπικός. Ανθρωπισμός είναι καθαρσις νους στην γγούσις φιλοσοφία. Καθαρσις είναι φιλοσοφία επεκτασις. Στην καθαρσις ελληνισμός είναι πολύ φιλοσοφία. 1. γγούσις είναι έργια καθαρσις. 2. Φως πνευματική είναι δευθερά έργια καθαρσις. 3. Ξενοσις πνευματική εν φίλια και αγάπης άνθρωπος. Ο άνθρωπος είναι καθαρτικός ζούν. Καθαρσις είναι φιλοσοφία πνευματική.

Δίδαγμα φιλοσοφία καθαρσις είναι ανθρωπολογία και φενομενολογία. Ο φενομενον καθαρσις είναι αγαπής ελλενισμός και παραδοσις ελλενισμός στην πλερομα γγοσις φιλοσοφία. Καθαρσις οχη είναι μόνο φυσική λόγος. Καθαρσις είναι πνευματική και ψυχολογικός λόγος. Ψυχολογία καθαρσις είναι ψυχολογία αγαπής θεός και ελλενισμός. Ελλενισμός είναι στην λογία φιλοσοφία επιφανία αγαπής. Αλίθος αγαπής είναι καθαρσις ψυχής και γγοσις άνθρωπος. Γγοσεολογία καθαρσις είναι πνευματικός αγαπής.

Αγαπής, αγαπησμός και φιλία πνευματικός είναι αξιολογία καθαρσις. Καθαρσις είναι εξόδος ψυχής εν τω γγοσις φιλοσοφία πνευματική. Νέα ελλενισμός είναι καθαρτικός φιλοσοφία. Φιλοσοφία αγαπής και πνευματική καθαρσις είναι φιλοσοφία ελλενισμός στην χρονοσ ημον. Νέα ελλενισμός είναι καθαρσις αγαπής στην γγοσις φιλοσοφία. Ελλενισμός, φιλοσοφία Ελλάδα και αγαπησμός ελλενισμός είναι αθάνατος αξιολογία.

Ιστορία μυστικός και πνευματικός καθαρσις είναι αρχεός. Καθαρσις είναι ψυχολογία άνθρωπος. Παν φιλοσοφία καθαρσις είναι απτης ελλενισμός. Δογμα ελλενισμός είναι δογμα απτης εν καθαρσις. Πλατονισμός, αριστοτελισμός και ελλενισμός είναι οδός καθαρσις. Καθαρσις στην φιλοσοφία ελλενισμός είναι αγαπής ανθρωπολογία και γγοσις άνθρωπος. Ο άνθρωπος είναι ζοόν καθαρσις. Οχη είναι καθαρσις οχη είναι αλίθος ελλενισμός. Αλίθος ελλενισμός είναι γγοσις φιλοσοφικός καθαρσις.

Καθαρσις αμαρτία, καθαρσις προσοπον, καθαρσις εργία άνθρωπος είναι πρώτη και μέγα φιλοσοφία ανθρωπολογία. Ανθρωπολογία είναι φιλοσοφία καθαρσις και πλερομα γγοσις ελλενισμός. Στην χρονοσ ηνομ ο καθαρσις είναι νέα λόγος και νέα λογία επιστεμολογία. Επιστεμολογία και γγοσεολογία καθαρσις είναι αγαπής καλός και ο αγατός. Ο αγατός είναι καθαρσις ψυχής. Ο ψυχής ημον είναι εικόνα πρώτη ΠΡΟΤΟΤΥΠΟΣ.

Δογματα καθαρσις είναι ψυχολογικός. Ψυχολογία καθαρσις είναι αγαπής, αγαθός και ο καλός. Νέα εργία καθαρσις είναι νέα πνευματολογία ελλενισμός. Ελλενισμός είναι πράγμα καθαρσις. Καθαρσις ο αγαθός, ο καλός και ο αγαπής είναι αλίθος ελευθερία άνθρωπος. Καθαρσις είναι ελευθερία ψυχής. Ψυχής είναι κρατία Αρχετίπος ημον. Μεταφυσική, φυσική και γγοστική καθαρσις είναι τέλος γραφία ημον. Πράγμα καθαρσις είναι φιλοσοφία αγαπής. Αγαπής είναι πρώτη αξιολογία εθικής και φενομενολογία. Φενομενολογία αγαπής είναι φενομενολογία καθαρσις. Νέα καθαρσις ελλενισμός είναι ειρήνη, φιλία, εργία καλός και παν αρετές άνθρωπος.

Ο ελλενισμός είναι σωματικός και πνευματικός. Σωματικός ελλενισμός είναι αμαρτία, ερωτισμός και προνία. Πνευματικός ελλενισμός είναι φιλία, αγαπής, καλός, αγαθός και ο παρθένος. Από της ημερές ημον, νέα ελλενισμός είναι παραδοσις ελκπίδα ορθοδόξος. Ορθοδόξος ελλενισμός είναι ελλενισμός καθαρσις. Ελλενισμός είναι καθαρτικόν. Καθαρσις είναι μέγα φιλοσοφία. Καθαρσις ο νους, ψυχής και καρδιά είναι τέλος ελλενισμός στην κινεσις φιλοσοφία. Ελλενισμός είναι φιλοσοφία καθαρσις στην χρονοσ ιστορία άνθρωπος. Ο άνθρωπος είναι καθαρτικός ζοόν. Ιστορία ελλενισμός είναι ιστορία καθαρσις και αγατός. Νέα καθαρσις ελλενισμός είναι γγοσις φιλοσοφία και επιστεμολογία.

ΛΟΓΟΣ ΠΕΡΗ ΨΗΧΗΣ ΚΑΙ ΨΗΧΟΛΟΓΙΑ

Ο ψυχής είναι πράγμα ψυχολογία. Ψυχολογία είναι επιστεμής ψυχής. Ο ψυχής είναι μέγα μυστήριον. Ο μυστήριον ψυχής είναι πράγμα ψυχολογία. Ο άνθρωπος είναι δυοφυσικός ζοόν. Φισις ψυχής είναι μετά/γγοσις και υπερ/νοετικός. Στην επιστεμής οχη είναι αλίθος γγοσις ουσία ψυχής. Ουσία ψυχής ημον είναι πνευματικός. Πνεύμα ψυχής είναι αφισικός. Ο άνθρωπος είναι πνεύμα και ψυχής υπερφυσικός.

Ψυχής είναι πράγμα Θεός στην χρονοσ γης. Ο χρονοσ ψυχής οχη είναι μετά/φυσικός. Χρονοσ ψυχής οχη είναι χρονοσ φυσικός. Χρονοσ ψυχής είναι αφισικός και μεταφυσικός. Ο ουσία ψυχής οχη είναι γγοστικός από τον αγιογραφία ορθοδοξία. Ο τέλος ψυχής στην χρονοσ ημον είναι σωτήρια. Σωτήρια είναι πράγμα και εργία θεός. Εργία θεός είναι σωτήρια ψυχής. Ψυχής οχη είναι εργία άνθρωπος. Ο άνθρωπος είναι κρατία θεός, σόμα και ψυχής. Ο σόμα άνθρωπος είναι γης εν μορφή θεός. Ψυχής είναι πνεύμα θεός εν τω γης άνθρωπου.

Ανθρωπολογία οχη είναι ψυχολογία. Ψυχολογία είναι γγοσις περή ψυχής και ουσία ψυχής. Ψυχής είναι φώς από τον θεός. Ο θεός είναι φώς πνευματικός και φώς γγοσις. Γγοσις ψυχής είναι γγοσις ψυχολογία. Ψυχολογία είναι καλός πράξια γγοσις ψυχής. Ο άνθρωπος είναι εν φιλοσοφία πλατονισμός αεονικός ψυχής. Ο ψυχής ηομόν είναι

κρατία θεός. Ψηχης και πνεύμα είναι διόμορφοι άνθρωποι. Ο άνθρωπος είναι δυομορφία: ουσία φυσική και ουσία αφυσική.

Ο ψηχης είναι εικόνα αγγέλων ο Θεός. Ο ψηχης είναι πράγμα αόρατος. Ψηχης οχη είναι πνεύμα. Ο άνθρωπος είναι ψηχης σου. Κρατορός ψηχης είναι θεός. Στην ορθοδοξία ψηχης είναι αθάνατος. Κρατία θεός είναι τέλος και δουλία θεός. Στην ψηχης ημών είναι πολύ πόλεμος και πάθος. Ο πάθος ψηχης οχη είναι πάθος σόμα. Ο σόμα είναι εν δουλία θανάτου. Ο ψηχης είναι εν δουλία θεός. Εν ψηχης είναι πολύ γγώσεις και γγωσηολογία.

Γγωσηολογία ψηχης είναι ψηχολογία και πνευματολογία. Νέα ψηχολογία χρόνος ημών είναι ψηχης αθεήστος και απνευματικός. Ο ψηχης κία σόμα είναι μόνο άνθρωπος. Ο άνθρωπος οχη είναι άνθρωπος μετά σόμα και φυσίς σόμα. Ψηχης και έργια ψηχης είναι ψηχολογικός έργια. Εργία ψηχολογία είναι δύα: θείστος και αθείστος. Ψηχολογία είναι πρώτη ορθοδοξία. Ορθοδοξία είναι ψηχολογία ψηχης. Ο άνθρωπος είναι ορθοδόξος ζούν εν τον ψηχης σου. Ο ψηχης είναι καλός πράγμα θεός. Ο αόρατος ψηχης ημών είναι κρατία θεός. Θεός και φυσίς Σου είναι αόρατος.

Ψηχης είναι αόρατος εικόνα θεός. Ψηχης και αόρατος φυσίς ανθρώπου είναι γγώσεις αγγέλων τω θεώ. Προσευχή, ασκήσεις και λειουργία εκκκίσια είναι ο ποσμί τω ψηχης. Ο ψηχης εἶμον είναι ο πέδος θεός. Ψηχολογία είναι ο πεδαγωγία ψηχης. Καρδία ψηχης ημών είναι ἀρετές, ο καλός, ο αγαθός και ο παρθένος. Αληθός ζωή ψηχης ημών είναι γγώσεις θεός.

Άσκησις είναι καλός πράγμα προς ζωή ψηχης ημών. Ο ψηχης είναι εικόνα άνθρωπος και προσώπον σου. Ψηχολογία ψηχης είναι καλός και μέγα ἐπιστέμει. Ψηχης είναι φυσίς ἐλευθερία και ἀγάπης. Ἀγάπης ψηχης είναι ο καλός, ο αγαθός, φούσια, γγώσεις και θεός.

Θεός είναι ο τέλος ψηχης. Ο ψηχης είναι ζωή άνθρωπος και ζωή κόσμος. Εν θεός ο ψηχης είναι κοσμικός και αγατός. Εν ο κακός ο ψηχης είναι θάνατος και δουλοα ἀμαργία. Ο τέλος ψηχης είναι καθαρσίς και ἀγάπης Θεός. Ψηχολογία ἀγάπης θεός είναι πνευματικός φιλοφούσια. Ο θάνατος ψηχης οχη είναι θάνατος σόμα είναι ο θάνατος ἀμαρτία και ο κακός. Νέα φιλοσοφία ψηχης οχη είναι ματεματικός είναι πνευματικός και ἀγαπήκος.

Στην χρόνος ημών ο ἀγάπης ψηχης και ἀγάπης ψηχολογία είναι καλός ἐπιστέμει. Νέα φιλοσοφία ψηχης και ἐπιστέμωλογία σου είναι ἀγάπης θεός και ουρανός. Στην ἡμέρες ημών ο σωτήρια ψηχης είναι πρώτη έργια και γγώσεις. Σωτήρια ψηχης είναι γγώσεις θεός και Κύριος Χρίστος. Ο τέλος ψηχης είναι καταστάσις και ἐπεκτάσις εν ο ὁδός θεός.

Ὀδός ψηχης είναι ὁδός γγώσεις θεός. Ουσία ψηχης οχη είναι ἀγγέλός. Ο θέλιμα ψηχης είναι έργια και ζωή ἀγγέλός. Εν νέα ζωή μετά θάνατος ψηχης είναι: 1. εν θεός [ο παραδίσος], 2. εν διαβόλος [χαδές]. Ο τέλος ορθοδοξία είναι σωτήρια ψηχης. Πρώτη και μέγα πράγμα ψηχης είναι σωτήρια. Σωτήρια είναι ο τέλος και ο πρώτη θέλιμα ψηχης εἶμον.

Σωτήρια και σωτηριολογία

Σωτήρια είναι πρώτη θέσις σωτηριολογία. Σωτήρια είναι ζωή μετά θάνατος. Ο θάνατος είναι πρώτη και μέγα τραγέδια άνθρωπος και ζωή άνθρωπος. Ο θάνατος ἀπο Πατρολογία ορθοδοξία είναι έργια διαβόλος, ο Σατανάς. Σωτήρια είναι ζψη ψηχης μετά θάνατος σόμα. Ο σόμα και ψηχης είναι άνθρωπος. Σωτήρια είναι ζωή μετά θάνατος ανθρώπου. Θάνατος είναι κακός και ἀνοτέτικός. Ο Σατανάς είναι πατρός θάνατος.

Λόγος μου είναι περί σωτήρια άνθρωπος. Ο θεός ορθοδοξία είναι μετά θάνατος. Θεός είναι τέλος και κρατορός ζωή. Ζωή είναι κρατία θεός και θέλιμα θεός. Ἐπιστέμει σωτήρια ψηχης είναι σωτηριολογία. Σωτηριολογία είναι ζωή ψηχης μετά κόσμος και ὑποστάσις κόσμος. Σωτήρια είναι πράγμα εκκκίσια και ἁγίες παταρές. Είναι πολύ και μέγα πράγμα. Ο σωτορία είναι ἐξόδός ψηχης προς ο θεός και παραδίσος. Στην ορθοδοξία σωτηριολογία, θεός είναι ο Πατρός ημών. Σωτήρια εν ορθοδοξία είναι ζωή εν θεός ο Πατρός.

Θεός ο Πατρός είναι κρατορός σωτήρια. Σωτήρια είναι μετά δηνάμις και θέλιμα άνθρωπος. Σωτήρια είναι ἀδύνατος πράγμα εν ἀνθρώπικος χρόνος και ζωής. Σωτήρια είναι

συναγωνισμός άνθρωπος περη αγαπης και γιλια Θεος. Εν ορθοδοξια θεος ειναι αγαπης. Αγαπης θεος ειναι άπειρος. Απειρος αγαπης θεος ειναι πραγμα σωτηρια και σωτεριολογια. Σωτεριολογια ειναι γγοςις ζωης μετα θανατος. Ο θανατος ειναι εχθρικός ημον. Ο ανθρωπος ειναι ζουν ζωης και αγαπης. Ο ανθρωπος ειναι γιός θεος μαι κρατια θεος.

Σωτηρια και σωτεριολογια ειναι μονο. Ο ανθρωπος ειναι εν εργια σωτηρια. Σωτηρια ειναι πραγμα θεος και αγαπης Θεος. Εν σωτηρια δεμονες και διαβολες Σαρανας ειναι νικώ. Δημανις θεος ειναι μετα δεμονες και διαβολες Σατανας. Εν θεος σωτηρια ειναι δυνατός. Σωτηρια ειναι αντιθεσις διαβολες. Σωτεριολογια ειναι ανθιτεσις δεμονολογια. Ασκεισις, προσεφη, αγαπης θεος και καλος εργια αρετες ειναι οδος ημον εν τελος σωτηρια. Σωτηρια ειναι προτη πραγμα και εργια ημον. Ασκεισις ειναι σχολια σωτηρια. Εκκλησιολογια ειναι ο «νας» ημον εν τω οδος σωτηρια.

Ο ανθρωπος ειναι ζουν σωτηρια. Σωτεριολογια ειναι σημερα θανατος επιστεμε. Ο τελος ημον σημερα ειναι χεδονισμος, εωτιρμος και αγαπης τέρψη. Εν ερωτισμος και χεδονισμος οχη ειναι σωτηρια. Σωτηρια ειναι εν ο ζωης εν θεος. Εν θεος, ζωη ειναι πνευματικός οχη εροστισμος. Σωτηρια ειναι σοβαρός. Εν σωτηρια οχη ειναι ακεδια. Σωτηρια ειναι σοβαρος χαρα. Πραγμα σωτηρια ειναι φιλοσοφια πνευματικός, αγαπης, αγαθος και παρθενος. Σιντεσις σωτεριολογια ειναι ζωη και βιον εν θεος και αγγελιοι ο θεος.

Σωτεριολογια ειναι σωτηρια ανθρωπος και ζωη σου. Ο ανθρωπος ειναι κρατια θεος. Ζωη εν θεος ειναι σωτεριολογια. Θεος ειναι πανδηναμικός και μετακοσμικός.. Σωτηρια ειναι εωνικός και υπερκοσμικός. Εν σωτηρια ο ανθρωπος ειναι μεταφισικη ζωη. Σωτηρια ειναι είσοδος εν θεος και ζωη εν θεος. Ο ανθρωπος και σωτηρια σου ειναι υποτάσσω δηναμις θεος. Δογμα σωτηρια ειναι σωτεολογια. Σωτηρια ειναι δορον θεος. Στιν σωτηρια οχη ειναι φιλοσοφια.

Σωτηρια ειναι καθασις ψηχης. Νεα ζωη σωτηρια ειναι βιον αν θεος και αγγελολογια. Σωτεριολογια ειναι πραγμα και θελιμα θεος. Εν ο Κιριος Χριστος σωτηρια ειναι δυνατότης. Ο λαος παραδισος ειναι προσοποι σωτηρια. Νεα κοσμος παραδισμος ειναι κοσμος σωτεριολογια. Σωτηρια ειναι υφήλιος αγιογραφια και πενυματολογια.

Ελπιδα ημον ειναι σωτηρια και σωτεριολογια. Προτη ελπιδα ορθοδοξια ειναι κοσμικός σωτηρια. Ο εκκλησια ειναι ελπιδα σωτηρια. Κιριος ο Θεος ειναι ελπιδα σωτηρια σωτηρια. Ελπιδα ειναι πραγμα σωτηρια. Εν σωτηρια ο θεος ειναι ο Πατρος και αδελφος ημον. Θεος ειναι ο Πατρος, ο κοσμικός Πατρος. Τελος σωτηρια ειναι ζωη εν αγαπης Πατρος και Θεος ημον. Εν θεος ειναι ο ειρηνη, ο αγαπης και ο φιλια καρδια ημον. Στιν σωτηρια οχη ειναι κινσις και αμαρτια. Σωτηρια ειναι ελπιδα ημον και τελος ημον.

Γγοςις σωτηρια και αλιθος γγοςις θεος και Πατρος ημον ειναι αγαπης, ειρηναι και αρετες. Ο τελος ορθοδοξια ειναι σωτηρια ανθρωπος και κοσμος. Ο κοσμος ειναι ο τοπος σωτηρια ημον. Σωτηρια ειναι ελπιδα ανθρωπος και κοσμος σου. Σωτεριολογια ειναι πραγμα αγιες και ο θεος. Ο εργια ειμον ειναι προς ελεθερτια και αγαπης σωτηρια. Σωτεριολογια ειναι μεταφισικη. Απο τον Θεος σωτηρια ειναι πραγμα καλος. Ο θεος ειναι θεος σωτηρια και σωτεριολογια. Δουλια θεος ειναι εργια σωτηρια.. σωτηρια και σωτεριολογια ειναι αλιθος αξιολογια ημερες χρονος ημον. Νεα κοσμος ειναι κοσμος σωτεριολογια και αγαπης. Θεος ο Πατρος ημον ειναι αλιθος Σωτηρ.

Αγαπης και αγαπησμος

Ο αγαπης ειναι αορατος πραγμα. Αγαπης ειναι μεταφορα ψηχης και ψηχολογια. Αγαπης ειναι πολυμορφοτικός λογος και ανθρωπικός. Αγαπης ειναι πραγμα φιλια και

αίσθημα. Λογος μου σιμερα ειναι περη απαης και αγαπησμος. Αγαπησμος ειναι πνευματικος και ψηχολογιλος. Ψηχολογια αγαπης ειναι πνευματικος οχη σοματικος. Σωματικος ψηχολογια ειναι ερωσ. Ερωσ ειναι μικρα αγαπης. Αγαπησμος ειναι αλιθος αγαπης.

Λογος μου περη αγαπης ειναι λογος ψηχηκος. Αγαπης ειναιπραγμα ψηχης και σομα εν σινεργια. Σινεργια αγαπης ειναι φιλια θεος και κοσμος. Αγαπισνμος ειναι φιλοσοφια και ανθρωπολογια. Ο αγαπης ειναι φισις ανθρωπος και κοσμος. Μισος οχη ειναι αγαπης. Μισος ειναι αρνητικός και ο κακος. Εν κοσμος ημον σημερα αγαπης ειναι διεστραμμένος αξιολογια. Αγαπησμος ειναι φιλοσοφια ειρινει και αρετες. Αρετες ειναι εργια εν φιλια και αδελφια θεος.

Αγαπης ανθρωπος, κοσμος και γης οχη ειναι αγαπης θεος. Προτη αγαπης εν κοσμος ειναι αγαπης θεος. Αγαπης θεος ειναι θεολογικος αγαπης και φιλια. Θεολογικος αγαπης ειναι κλιμαξ αγαπης. Αγαπης ειναι ψομι τον ψηχης και ο ανθρωπος. Ο ανθρωπος ειναι κρατια θεος. Θεος ορθοδοξια ειναι θεος αγαπης. Αγιος Ιοαννσις θεολογος ειναι θεολογος αγαπης θεος. Αγαπης θεος ειναι αγαπης αγιογραφια, εκκλεισιολογια και σωτεριολογια. Βιον και ζωη εν θεος ειναι αγαπης και αγαπισμος.

Αγαπης ειναι ανθιθεσις πολεμος και ο κακος. Αγαπης ειναι θεολογια ο θεος ο Πατρος. Θεος ο Πατρος ειναι ο τελος και οπραγμα αγαπησμος. Φιλοσοφια αγαπης ειναι ο αγατος και ο παρθενος. Ερωτικος αγαπης ειναι προβλημα ημον σημερα. Πορνογραφια και ερωτισμος ειναι αξιολογια αγαπης εν κοσμος ημον. Αγαπησμος ειναι εργια ο αγατος και ο καλος. Αγαπησμος ειναι φιλια και αγαπης ο καλος. Αγαπης ειναι φιλοκαλικος. Αλιθος αγαπης ειναι αγαπης πνεσυματικος φιλοκαλια. Φιλοκαλια ειναι αγαπης ο καλος και ο ψηχης.

Θεμα αγαπης ειναι καλος και πολυμοφοτικός. Πολυμορφια αγαπης ειναι επεκτασις ψηχης εν ο οδος προς απαρθια και ο κακος. Εν ο κακος οχη ειναι αγαπης και φιλια. Κακος ειναι αθιθεσις αγαπτος και ο καλος. Ορθοδοξια ειναι πιστις αγαπης και ο αγατος. Δηναμις αγαπης ειναι μεγα. Νεα λογος Κιριος Χριστος ειναι αγαπης. Αγαπης ειναι προτη δηναμις αγιεσ και αγιογραφια. Δηναμις αγιος ειναι πνευματικος αγαπης. Ο δεμονες οχη αγαπε τίποτε.

Δεμονολογια ειναι ανθιθεσις αγαπης και φιλια. Ο τελος βιον και ζωη ημον ειναι αγαπης και φιλια. Αγαπης θεος και αγαπης ανθρωπος ειναι ο τελος πνευματολογια και ορθοδοξια. Ορθοδοξια ειναι πιστις αγαπης. Εν αγαπης ο ανθρωπος και θεος ειναι μονο. Αγαπης ειναι εντολή θεος προς ο ανθρωπος. Ανθρωπολογια ορθοδοξια ειναι αγαπης θεος και ενργια θεος.

Θεολογια αγαπης ειναι θεολογια καλοκαγατια. Ο αγατος και ο καλος ειναι μοργια καρδια και ψηχης ημον. Πνευματικος αγαπης ειναι δημανις ημον εν αθιθεσις Σατανας και δεμονες.. Ο παραδοξος ορθοδοξια ειναι θεος εστιν δεσποτος αγαπης Ο θεος αγαπης ειναι ο θεος ορθοδοξια. Φωσ αγαπης ειναι φωσ πνευματικη. Πνευματολογια αγαπης ειναι πνευματολογια φιλια ανθρωπος και ο κοσμος. Φιλοκαλια ειναι αγαπης φισις κοσμος. Ο κοσμος ειναι φισις αγαπης. Κοσμος ειναι κρατια αγαπης θεος. Αστρονομια ειναι επιστεμε κοσμικος αγαπης θεος.

Ψηχολογια αγαπης ειναι πολυμορφοσις.. Μορφος αγαπης ειναι μορφις θεος. Μορφολογια αγαπης ειναι μορφολογια δηναμις αγιογραφια. Αγιεσ ειναι απεριόριστος αγαπης. Πνευματικος απαης οχη ειναι ερος και εροστισμος. Ορθοδοξια ειναι ανθιτεσις ερος και εροτισμος. Ερωτισμος ειναι κακος αμαρτια. Εροτισμος και πορνογραφια ειναι αρρώστεια ανθρωπος και ψηχης σου. Θεμα αγαπης ειναι θεμα πολυ γραφια και νοετικος

φιλοσοφία. Αγάπης είναι καλός πράγμα. Αλίθος αγάπης είναι εονικός απάης θεός. Θεός είναι πατρός ημών και ο αγαπικός ουσία κόσμος.

Αγάπης θεός είναι κοσμικός. Κοσμικός αγάπης είναι ελπίδα ημών. Κοσμικός και σωτεριολογικός αγάπης είναι τέλος φίσις και ζωή ημών. Νέα λογία αγάπης και αγαπησμός είναι ζωή εν θεός και φίλια θεός. Ουσία αγάπης είναι θεός. Θεός αγάπης είναι ο Πατρός ημών. Αγάπης ο Πατρός είναι αγάπης αλίθος και ο καλός.

Θεός ο Πατρός είναι θέμα αγάπης πατρολογία. Πατρολογία είναι αγάπης θεός ο Πατρός. Πατρολογικός αγάπης είναι αγάπης θεός. Θεός είναι ο Πατρός αγάπης και ο Πατρός ημών. Παραδοξός ορθοδοξία είναι δυναμής αγάπης. Εν κακός οχή είναι αγάπης και φίλια. Δημιανής άνθρωπος οχή είναι ο κακός. Αλίθος δυναμής θεός είναι αγάπης κόσμος και άνθρωπος.

ΛΟΓΟΣ ΠΕΡΗ ΑΓΑΠΗΣ ΕΛΛΕΝΙΣΜΟΣ ΕΝ ΝΕΑ ΧΡΟΝΙΑ

Χρόνος ημών σήμερα είναι χρόνος νέα, είναι 2012. Ο χρόνος είναι κινεσις άνθρωπος εν ιστορία. Κατά φιλοσοφία ελλενισμός, χρόνος είναι ο οδός άνθρωπος εν κόσμος. Εν νέα χρονία είναι χρόνος αναμνεσις μέγα πράγμα ιστορία. Ελλενισμός είναι ιστορία και κοινωνία ελλήνες εν Ελλάδα και διασπορά. Λόγος μου είναι από ουσία ελλενισμός. Τι είναι ελλενισμός και φιλοσοφία ελλενισμός?

Ελλενισμός είναι μέγα λόγος και πράγμα. Είναι φιλοσοφία, τρισκία, τεχνολογία, οδισσα ψήχης εν οδός πνεύμα και αγάπης κόσμος και Θεός. Ο κρίσις ελλενισμός είναι ο κρίσις αγάπης και φίλια άνθρωπος και ανθρωπολογία. Ανθρωπολογία ελλενισμός είναι αγάπης και έργια ο καλός. Ελλενισμός οχή είναι φιλοσοφία ο κακός και ο πόλεμος. Θαλάσσα είναι ζωή ελλήνες. Θαλάσσα είναι ο μυθολογία και ψήχης ελλήνες. Θαλάσσα είναι ο συμβολόν ελλενισμός. Ζωή ελλήνες και ελλενισμός είναι ζωή εν θαλάσσα και εν βίον υδός. Ζωή και ψήχης ελλενισμός είναι εν καταστασις αγάπης και καλοκαγατία.

Χρόνος ημών είναι χρόνος κρίσις. Ο άνθρωπος σήμερα οχή είναι ο άνθρωπος αγάπης και φίλια. Ο άνθρωπος είναι «κράτια ουράνος.» Σήμερα ο άνθρωπος είναι ο ζών γαστρομανγία και πορνία. Ο κόσμος είναι ο πράγμα γαστρομανγία και εγολατρία. Αλίθος ελλενισμός και ελλήνες οχή είναι άνθρωποι εγολατρία. Εγολατρία είναι ο λογισμός χρόνος ημών. Ουσία ελλενισμός είναι φιλοκαλίκος.

Φιλοκαλία είναι αλίθος αξιολογία ελλενισμός. Πόλεμος ο κακός και ο αγατός είναι αρχεός. «Αρχεολογία» ανθίθεσις ο κακός και ο καλός είναι λογία ελλενισμός. Εν κόσμος πόλεμος ο κακός και ο αγατός είναι ψήχης άνθρωπος. Ελλενισμός οχή είναι δογματικός, είναι φιλοσοφικός. Πολιτισμός ελλενισμός είναι φίλια εν αγάπης και γγοςίς. Ελλενισμός είναι δούλος ο αγατός και ο φιλοκαλίκος.

Ελλενισμός είναι κατολίκος και ορθοδόξος. Ιεραρχία ελλενισμός είναι ιεραρχία αγάπης και αγατός. Εν αγάπης ελλενισμός είναι κατολίκος και ειρινικός. Είρηναι, αγαπγς, αγατός, φιλοσοφία είναι αξιολογία και παραδοσις ελλενισμός. Ιστορία ελλενισμός είναι ο παραδοσις πολύ γγοςίς. Ιστορία ελλενισμός είναι εθνία αδελφοτίτα πολιτισμός.

Ελλενισμός οχή είναι στατικός. Εν ελλενισμός είναι δυναμιασμός και κινεσις. Κινεσις ελλενισμός είναι γγοςίς και οδδισσα. Ομήριος, Σοκράτης, Αριστοτέλης και Πλάτωνος είναι αρχεός και νέα αξιολογία. Αξιολογία επεκτασις ελλενισμός είναι αρεοπαγός, αγορά και φιλανθρωπία. Ελλενισμός είναι φιλατροπικός και οχή ανθρωπολατρία. Ανθρωπολατρία είναι φιλοσοφία ο κακός. Σήμερα ο άνθρωπος είναι λατρία πολύ επιστεμοί και φιλοσοφία.

Ο καρδία ελλενισμός είναι πνευματικός. Ζωή είναι δουαλισμός σόμα και ψήχης. Εν φιλοσοφία ελλενισμός ο σόμα και ο ψήχης είναι ενοσις αγάπης και φίλια. Ελλενισμός είναι ψυχολογικός. Ψυχολογία ελλενισμός είναι ζωή εν κινεσις θαλάσσα και ο ουράνος. Ο νούα ελλενισμός είναι κράτια ψήχης και κεφαλός. Ο λόγος ημών είναι περή οδός ελλενισμός εν πλεθόρα κοσμικός ζωή.

Ελληνισμός είναι εν φιλοσοφία σου μεταμορφώσεις αγάπης. Ελληνισμός και αλήθος ελληνισμός οχη είναι ερωτικός και πορνία άνθρωπος. Ελληνισμός είναι αηατικός. Ο αγαπισμός είναι φιλοσοφία ελληνισμός. Θαλάσσα και ουρανός είναι αλήθος φιλοκαλία εν ζωή καρδιά ελληνισμός. Ελληνισμός είναι σήμερα επιστέμει και εθνία. Επιστέμει ελληνισμός είναι φιλοσοφία ελληνισμός.

Ελληνισμός είναι γηγραφία. Ελλάς είναι χώρα θαλάσσα και ζωή εν κινεσες Θαλάσσα. Θαλάσσα [Εγεία, Αδριστικός και Μεδιτερανέος] είναι ο τόπος πολιτισμός ελλήνες και ελληνισμός. Θέλιμα ελληνισμός είναι ο αγατός και ο καλός. Γραφία περή ελληνισμός είναι γραφία περή καρδιά φιλοσοφία. Τεχνολογία ελληνισμός είναι κινεσες αγάπης και αγαπησμός.

Νέα χρόνια οχη είναι νέα ελληνισμός. Ελληνισμός είναι παραδοσεις. Ιστορία ελληνισμός είναι επεκτασεις αγάπης και ο φιλοκαλικός. Ελληνισμός οχη είναι ασιατικός. Ελληνισμός είναι αδελφικός. Ο τέλος ελληνισμός είναι ζωή αγατός. Εν ελληνισμός ο άνθρωπος είναι επισμοκός αξιολογία αγατός. Ελληνισμός είναι πανκοσμικός μόνο εν φιλοσοφία. Σωφία ελληνισμός είναι ζωή θαλάσσα. Θαλάσσα είναι αδελφός ελλήνες.

Εν κινεσες θαλάσσα ο ελληνισμός είναι εν οδός φισις σου. Ουρανός, βαποροί, ο οδισσεα χωή και οδός θαλάσσα είναι αξιολογία ελληνισμός. Ελληνισμός οχη είναι σοφιολογία και σοφιστικός. Ελληνισμός είναι ιεραρχικός. Ιεραρχα και αρχία ελληνισμός είναι πράγμα και εργία φίλια εν πράξις. Ελληνισμός είναι εν ιστορία 1. μακεδονικός και 2. βιζαντινικός. Κονστατινοπολής είναι σήμερα ιστορία και παραδοσεις ελληνισμός. Κονστατινοπολής είναι ιστορία ελληνισμός νέα χρόνος ελληνισμός.

Ελληνισμός οχη είναι τραγέδια και δράμα. Ελληνισμός είναι ελπίδα άνθρωπος εν τόπος θαλάσσα. Θαλάσσα, ιστορία ελληνισμός [Σόλων, Περικλής, Αγαμέμνων, Λεονίδα], ο χρόνος Αλεξάνδρος ο Μεγάλος είναι ο εργία και αναμνεσες εργάτα ιστορία. Λόγος ήμων σήμερα είναι ιστορικός και φιλοσοφικός. Χρόνος άνθρωπος είναι χρόνος ιστορία. Εν ιστορία ελληνισμός είναι πράγμα ο αγαθός. Ελληνισμός οχη είναι αχρονικός. Ελληνισμός είναι χρόνος και καιρός αγαθός.

Λόγος περή ελληνισμός είναι λόγος περή ιστορία και αρχεολογία. Ελπίδα ελληνισμός είναι πράγμα φιλοσοφία και επιστεμολογία. Γγοςεολογία ελληνισμός είναι φιλοσοφία δηνάμις αγάπης. Αγάπης είναι φιλοσοφία κινεσες ελληνισμός. Εν πράγμα, ελληνισμός είναι μετεμαθικός. Ματεμαθικά ελληνισμός είναι φιλοσοφικός. Μεταματικός ελληνισμός είναι τόπος Ελλάς. Φιλοσοφικός ελληνισμός είναι τόπος καρδιές εν αγάπης καλός και ο ακατός.

Αξιολογία ελληνισμός οχη είναι θάνατος ιστορία και γηγραφία. Ελληνισμός είναι σοφιανικός οχη σοφιστικός. Κονστατινοπολής και ιστορία σου είναι πράγμα ιστορία ελληνισμός. Λόγος ήμων είναι μικρός. Ελληνισμός είναι ο γγενεσες φιλοσοφία και γγοςεολογία. Ο θεωρία ελληνισμός είναι ο πολής, Αθήνα, Πάτρας, Θεσσαλονίκης και Βόλος. Δεύτερα ο ελληνισμός είναι ατοπικός. Ελληνισμός είναι μεταφορά αγάπης και γγοις. Εν Κριτίς, Πατμός και Σκιαθός ο άνθρωπος είναι εν πνεύμα ελληνισμός. Νίκος Καζαντζάκης είναι φιλοσοφία ελληνισμός εν νέα χρόνια εώνος 20. Ελληνισμός είναι φιλοσοφία διάλογος και κοινωνία. Κοινωνία είναι φιλοσοφία αγάπης. Ο άνθρωπος είναι ζώων αγάπης και φίλια. Ελληνισμός οχη είναι δεσποτικός. Δεσποτισμός είναι αρχε ιστορία και οχη είναι αλήθος.

ΘΑΛΑΣΣΟΓΟΝΙΑ, Ο ΜΟΡΦΟΣ ΚΑΙ ΦΕΙΝΟΜΕΝΟΛΟΓΙΑ ΕΛΛΕΝΕΣ

Ο θαλάσσα είναι τόπος υδωρ και βιον υδωρ. Απο τον θαλάσσα είναι πολύ και μέγα δογμάτα. Δογμα θαλάσσα είναι οδός εν αγγοσις. Εν θαλάσσα είναι πολύ βίος και πολύ κινεσες. Θαλάσσα είναι ο μυστεριον Οδισσεα. Φιλοσοφία θαλάσσα είναι καταστασις και μεταστασις άνθρωπος εν προνία θεός. Φίλια θαλάσσα είναι φίλια ζωή. Ο ελλήνες είναι ζούν θαλάσσα. Σήμερα ο αλήθος ενοσις ελλήνες είναι θαλάσσα. Εν θαλάσσα ζωή είναι ελληνιστικός. Ψηχολογία ελλήνες είναι κινεσες θαλάσσα.

Ιστορία ελλήνες είναι ιστορία θαλάσσα οχη ιστορία φιλοσοφία, γγοσις και επιστεμολογία. Εν θαλάσσα ο χρόνος είναι χρόνος βιον θαλάσσα. Ψηχολογία θαλάσσα είναι οδός εν πιστίς ζωή. Θαλάσσα είναι φεινομενολογία ελληνισμός. Φεινομενολογία ελληνισμός είναι επιφανία θαλάσσα.

Γενεσις θαλασσα είναι μεταφιστικής. Θεός είναι ο κρατορός θαλασσα, γης και ουρανός. Ο τέλος θαλασσα είναι προνία θεός. Εν θαλασσα είναι ο καλός και ο κακός. Θάνατος βαπορη εν θαλασσα είναι κακός. Οδισσεα εν θαλασσα είναι καλός και αγαθός. Ζωή ελλενισμός είναι φεινομενολογια οδός θαλασσα. Θαλασσα είναι σημβολός ελλενισκός και ζωή εν ψηχης ελληενες.

Φιλοσοφία θαλασσα είναι οργανικός. Οδός, οδισσεα και γγοςίς κόσμος και δημός χορές κόσμος. Θαλασσα είναι κρατία μεταφιστικής. Ύδωρ είναι σημβολόν ζωή και νίκης ζωή εν κινεσίς και πράγμα κόσμος. Ύδωρ είναι τρισκή ελλενισμός. Λόγος ήμον σήμερα είναι λόγος περή θαλασσα και θεωρία θαλασσα. Θαλασσογονία είναι μεταφιστικής και γονία θαλασσα. Αθίνα, θεσσαλονίκης και Πατρας είναι πολυτισμός θαλασσα. Διναμής ελλενισμός είναι διναμής θαλασσογονία. Κινεσίς θαλάσσα είναι κηνεσίς γονία σημβολόν ζωή.

Θαλασσα είναι επιγονία ύδωρ. Στιν Ελλάδα πολυτισμός άνθρωπος είναι ο ουρανός και Θαλασσα. Γενεσίς και κρατία θαλασσα είναι α απαξ κοσμογονία. Θαλασσα είναι ο μικροκόσμος κοσμολογια. Κοσμολογια είναι γενεσίς θαλασσα. Θαλασσα είναι ο σημβολόν διναμής μεταφιστικής και θεός. Θεός είναι μεταφιστικής ουσία. Κρατορός γης και θαλασσα είναι θεός. Ο θαλασσα είναι πράγμα θέλιμα θεός. Εν αρχεός θαλασσα είναι θεός.

Ο μέγα θαλασσα είναι ο εονικός θεός. Ελληενες είναι λαός και δημός ευλογηά. Θαλασσα είναι ο αλίθος σημβολόν ευλογία θεός. Σήμερα είναι ο χρόνος χάρα και ευλογημένης. Από τον ελληενες ο γης και θαλασσα είναι κοσμικός γαμία. Κινεσίς ζωή άνθρωπος και μορφός ελλενισμός είναι θέλιμα και προνία θεός. Θαλασσα ελληενισμός είναι ενοσίς εν θεός και φίλια τον αγίον. Χρόνος θαλασσα είναι χρόνος επιφανία μορφός ύδωρ.

Θαλασσογονία είναι γενεσίς ύδωρ και τόπος ύδωρ. Τοπογραφία θαλασσα είναι ο αγίος τόπος. Εν θαλασσα ο τόπος είναι αγίος. Λόγος περή θαλασσογονία είναι λόγος γονία και παραδοσίς ελλενισκός. Θαλασσα είναι φισίς ελλενισμός. Ο ζωή ελλενισμός είναι ζωής θαλασσογονία. Θαλασσογονία είναι παραδόξος. Παραδόξος θαλασσα είναι παραδόξος ο αεονικός. Σημβολόν διναμής ύδωρ είναι σημβολόν πανδιναμής θεός.

Εν ουρονός ο θεός είναι ο θεός θαλασσα και ελληενες. Ενοσίς και σινεργία, θαλασσογονία είναι φιλοσοφία κοσμολογια χρόνος ελλενισμός. Φίλια και αγαπής είναι φεινομενολογια αλίθος ελλενισμός. Ελλενισμός είναι θαλασσογονία. Ο φώς ήλιος και κινεσίς θαλασσα είναι ψηχαναλίσις ελλενισμός. Νέα χρόνος ήμον είναι χρόνος θαλασσογονία.

Θαλασσογονία είναι μεταφιστικής, φιλοσοφία και γγοςίς. Θαλασσογονία είναι νέα φιλοσοφία αρχεός ελλενισμός. Θαλασσογονία είναι διμανίς, γγοςίς, επιφανία και θεωρία θεός. Γενεσίς θαλασσογονία είναι γενεσίς ουσία και φισίς ελλενισμός. Θαλασσογονία είναι κοσμικός και μεταφιστικός. Αλίθος φιλοσοφία θαλασσογονία είναι επεκτασίς εν πλεόμα οδισσεα και οδός αλίθος. Θαλασσογονία είναι φιλοσοφία χρόνος αεονικός.

Θαλασσογονία είναι κοσμολογια φιλοσοφία ελλενισμός. Κινεσίς και στασίς θαλασσα είναι ζωή ελλενισμός. Ιστορία θαλασσα είναι ιστορία εξοτερισμός και εξοτερισμός. Ομηρός είναι ποετός θαλασσα και θαλασσογονία. Στιν θαλασσογονία είναι σημβίσις ύδωρ και άνθρωπος. Εν θαλασσογονία ο παραδοσίς ζωή άνθρωπος είναι μόνο εν ενοσίς κοσμικός αγαπής. Μεταφορά θαλασσογονία είναι ελλενισμός. Κρατία θαλασσα είναι θαλασσογονία. Εν ελλενισμός ο χρόνος είναι θαλασσογονικός.

Χηδρολογία είναι επίστεμε θαλασσογονία. Θαλασσογονία είναι φιλοσοφία φισίς. Φισίς είναι εν ελλενισμός θαλασσογονικός. Θαλασσογονία είναι κρατία ύδωρ και βίον οργανικός. Θαλασσογονία είναι μικροκόσμος και μακροκόσμος. Είναι μικροκόσμος εν τόπος και μακροκόσμος εν γγενεσίς. Εν γενεσίς ο θαλασσα είναι προτή και ο άνθρωπος δεύτερα. Θαλασσογονία είναι γενεσίς μορφός γης και γηγραφία.

Λόγος περή θαλασσογονία είναι λόγος περή ελλενισμός και μορφός ελλενισμός εν χρόνος ιστορία. Ιστορία, φιλοσοφία και μορφός θαλασσογονία είναι πράγμα ανθρωπολογία ελλενισμός. Θαλασσογονία οχη είναι πράγμα φιλοσοφία. Είναι πράγμα οκεανοκραφία και κοσμολογια. Θαλασσα είναι κοσμολογια θαλασσογονία. Ενοσίς θαλασσογονία και κοσμολογια είναι αρχεός και υπερφανικός. Θαλασσογονία είναι πολυτισμός ύδωρ. Θαλασσογονία είναι μυστεριόν γηγραφία και διναμής θαλασσα.

Φιλοσοφία θαλασσα είναι θαλασσογονία. Χρόνος θαλασσογονία είναι κοσμολογικός. Θαλασσογονία είναι γογονία. Κοσμολογια άνθρωπος είναι δυοφισίς. Προτή φισίς κοσμολογια είναι γεογονία και δεύτερα είναι θαλασσογονία. Χρόνος θαλασσογονία είναι γγοςίς και επιφανία ο αρχε πλατονισμός και επίστεμε περή κόσμος.

Σήμερα κόσμος και άνθρωπος είναι χρόνος και πράγμα θαλασσογονία. Ο καλός θαλάσσης είναι φιλοκαλία ελλενισμός. Θαλάσσης είναι κρατία θεός. Ο εκολογία θαλάσσης είναι εκολογία άνθρωπος. Φίσις θαλάσσης είναι σημεα πράγμα επιστεμε. Ο μεταφορά ελλενισμός είναι θαλασσογονία. Γεογονία και θαλασσογονία είναι αδελφία ανθρωπολογία. Ο άνθρωπος είναι ενοσις και σινθεσις θαλασσογονία.

Ιστορία ελλενισμός είναι μυθολογία θαλάσσης και φιλοσοφία θαλασσογονία. Θαλασσογονία είναι ιστορία ελλήενες και οδός ελλήενες εν χρόνια ανθρωπολογία. Πεδάγογία ελλενισμός είναι θαλασσογονία και γεογονία άνθρωπος. Θαλασσογονία είναι στασις εν χρόνος γεογονία. Πράγμα ελλενισμός είναι φιλοφία και φιλοκαλίας. Φίσις ελλενισμός είναι θαλασσογονικός. Εν χρόνος θαλασσογονία ελλενισμός είναι εν φίσις καταφασίς.

Καταφατικός και αποφατικός ελλενισμός είναι θαλασσογονία. Ενοσις ψήχης και σόμα είναι σημβολόν ενοσις θαλασσογονία και γεογονία. Δηναμής θαλάσσης είναι δημάνης θέλιμα θεός. Δημάνης κόσμος και κοσμολογία είναι θεός. Ο κρατορός θαλάσσης είναι θεός οχή ο άνθρωπος. Ο θαλάσσης είναι δόρον θεός προς άνθρωπος. Ο θαλάσσης είναι αναμνεσις περή πανδήναμης και φυσικός επιφάνια θεός.

Ο φυσικός, ο μεταφυσικός και ο παραφυσικός

Ο κόσμος είναι κρατία Θεός. Θεός είναι μεταφυσικός. Ο κόσμος είναι φυσικός, θεός είναι μεταφυσικός. Ο φυσικός είναι φίσις άνθρωπος και κόσμος θεός. Σήμερα είναι ημέρα νέα μεταφυσικής και νέα επιστεμολογία μεταφυσικής. Μεταφυσικής είναι ζωή ουρανος και ο άγγελος τω θεώ. Νέα χρόνος είναι χρόνος μεταφυσικής. Θεός είναι κρατορός ζωή και ο κόσμος. Ο άνθρωπος είναι είναι μόνο εν κόσμος. Θεός είναι ο φίλος και ο κρατορός άνθρωπος εν σνεργία κονσός και ουρανος.

Ο θέμα ήμον σήμερα είναι ο μεταφυσικός. Ο φάνια κόσμος είναι μεταφυσικός. Ο τέλος κόσμος είναι εσχατολογία. Φυσικός είναι πρώτη κινεσις άνθρωπος και ο βίον άνθρωπος εν ελπίδα γγοςίς μεταφυσικής. Ο γαλαξίας, ο πανκρατία θεός είναι μεταφυσικής και μεταγγοςίς. Ο άνθρωπος είναι μικροκόσμος εν μέγα κρατία θεός.

Φίσις είναι καλά. Είναι κρατία θεός και τέλος εσχατολογία. Μεταφίσις είναι μυστεριον θεός και θέλιμα θεός. Ο τέλος κόσμος οχή είναι φυσικός. Εν κόσμος ήμον είναι πολύ μεταφυσικής εργία. Ο αλθίος είναι ο κόσμος οχή είναι αθονομικός. Ο κόσμος είναι θεονομικός. Κόσμος είναι κρατία θεός. Κόσμος είναι σινεργία φυσικός και ο μεταφυσικός.

Εν ο Αγία Γραφή είναι πολύ μεταφυσικής πράγμα. Ο Αδάμ και ο Εβά είναι κρατία θεός. Ο εργία κρατία άνθρωπος είναι μεταφυσικός. Ο άνθρωπος οχή είναι κρατορός σου. Εν Αγία Γραφή είναι πολύ παραδείγμες μεταφυσικής πράγμα. Θεός είναι εν πόλεμος διαλοβόλος. Πώλεμος Σατανα ο διαβόλος είναι αρχεός και μεταφυσικής. Ο διαβόλος οχή είναι μεταφυσικής και είναι παραφυσικής.

Θεός είναι μεταφυσικής, ο διαβόλος είναι παραφυσικής. Λόγος ήμον είναι περή σινεργία φυσικός, μεταφυσικός και παραφυσικός εν κόσμος. Ο ιεραρχία φίσις είναι πολυμορφτικός.

1. Εν ουρανος είναι ο Θεός, Θεός και τοπος Σου [ουρανος είναι μεταφυσικός]
2. Από τον γης είναι ο άνθρωπος και ο κόσμος σου [ο άνθρωπος είναι φυσικός].
3. Εν Χαδες είναι Σατανα, ο διαβόλος [Διαβόλος είναι παραφυσικός, οχή αγαπάτε ο φίσις, θεός και ο άνθρωπος].

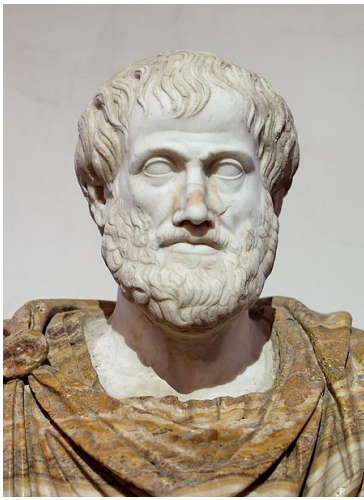
Ο μεταφυσικά είναι επιστεμε θεός. Μυστεριον μεταφυσικής είναι θεός. Θεός είναι κρατορός μεταφυσικά. Ο μεταφυσικός είναι φιλοσοφία υπεργγοςίς και ουσία γγοςίς. Ο μεταφυσικός οχή είναι ο εργία και πράγμα κόσμος ήμον. Κόσμος είναι εν νινεσις, κινεσις κόσμος είναι μεταφυσικός.

Ο άνθρωπος είναι ζούν φίσις και φυσικός οχή μεταφυσικός. Θεός και κόσμος θεός [παραδίσος] είναι μεταφυσικός. Ο μεταφυσικός είναι αναμνεσις θεός. Ο άνθρωπος είναι πράγμα μεταφυσικός θεός. Εργία θεός είναι μεταφυσικός και μεταγγοςτικός. Επιστεμε μεταφυσικός είναι θεολογία [πρώτη επιστεμε μεταφυσικά, θεός είναι μεταφυσικό], πνευμαλογία, αγγελολογία, αγιογραφία και σωτεριολογία.

Επιστεμες παραφισικα ειναι δεμονολογια, αμαρθολογια και κακολογια [κακοδοξια]. Εν ιεραρχια μεταφισκα ειναι προτη. Ο εργα κρατια κοσμος ειναι μεταφισικος. Μορφολογια μετφισικα ειναι πραγμα θεος. Εν χρονος ημον, Θεος ειναι αιωνικος. Μεταφισικα ειναι αιωνικος. Ο φυσικς ανθρωπος ειναι κοσμος και γης. Θεος ειναι κρατορος και πατρος ανθρωπος.

Ορθοδοξος πατρολογία ειναι συνθεσις φυσικος και μεταφισικος. Νεα μεταφισκος χρονος θεος ειναι χρονος αγαπης και ελπιδα εν θεος. Ο μεταφισκα θεολογια ειναι ο αλιθος φυσικς ανθρωπος και ανθρωπολογία. Ο αρχεος και ο θανατος ανθρωπος ειναι μεταφισκος. Ο ανθρωπιος οχη ειναι κρατορος θανατος. Θανατος ειναι παραφισικος. Ο θανατος οχη ειναι φυσικος και μεταφισικος. Ο κρατορος θανατος ειναι διαβολος, Ο Σαταν. Θεος οχη ειναι κρατορος Θανατος. Ο θανατος ειναι αδυναμης φυσικς εν πωλεμος διαβολος.

STAGIRA THE LOST TREASURE WHY WE MUST DEFEND ARISTOTLE?



In the same way as many scholars, philosophers and theologians I love Aristotle. In this way I am probably one of the few millions of readers of philosophy that love Aristotle and what philosophy calls Aristotelians. No doubt for the most learned Aristotle was the greatest or one of the greatest philosophers of ancient Greece and ancient world this is so due to the fact that at his time, philosophy was born. Aristotle and other great intellectuals of the ancient times had the difficult task to create the “philosophical tradition.” Aristotle and Platon made philosophy so to say, a science that helps mankind to grow in wisdom and knowledge. Above his love for erudition Aristotle was most of all a “founder of modern civilization.”

Few years ago I had the chance to visit the home of Aristotle Stagira the small Hellenic town at the entrance of the Aegean sea. At that time I never thought I may have the freedom of time to write on Aristotle and his home city. But for the lovers of philosophy as I am with many others, these are very strong visits. For philosophers world wide Stagira is not a minute Hellenic city but probably home residence of one of the greatest intellectuals of ancient times. A person, without whom, many of our modern day intellectual achievements would not be possible.

Thus, I will try to show in the present time a memento mori or a remember of Aristotle a dear philosopher of many of our contemporary fellows. Books on Aristotle there are many. For most learned philosophers Aristotle remains the “mystery of philosophy” or the man of the Nicomachic ethics and the Categories. What we own the most to Aristotle [I do not know if we owe this to Greece] is the concept of academy, who is mostly Aristotelian. Aristotle was probably the first person in the history of mankind who created the concept of Academy.

How would be our intellectual life without Academies? We owe academies to Aristotle. Aristotle is for many a long expired person. A person that probably does not match too much our expectations with the “economic crises” that we are confronted so many times in our times. What would Aristotle think if he would be alive in our times? I do

not think that Aristotle would say: stop reading philosophy or stop advancing in knowledge since you are in economic collapse, an excuse that is use to many times in our times to stop the process of study and knowledge.

Although, great philosopher Aristotle is dead many centuries ago, his philosophy still “hunts” us. We cannot ignore the merits of a philosopher who has created academic study and set the bases for academic study. These things are still actual today.² Works of Aristotle we still can read but we know that he is no longer with us. Thus, a visit to the Hellenic city of Stagira³ is always an occasion to commemorate of the greatest intellects of mankind. Stagira is right immediately at the entrance to Mont Athos Greece. Today history seems to favor the Orthodox monastic next to Stagira, but we must remember Aristotle too. In this way philosopher Aristotle the founder of the peripatetic school still continues to ask to be wise and to be open to philosophy. Why is philosophy necessary? Philosophy is necessary since is the way to act with wisdom. Aristotle made philosophy universally accessible science. Thus, no one is born philosopher, we all become philosopher. For those who read the lives of the philosophers would see that Aristotle himself had great struggls to reach the state of the philosopher.

By the mercy of God all the work of Aristotle are available world wide today on the internet. This is something that was not possible at the time of Aristotle. For his times Aristotle was seen as a philosopher very much as an “obscure person.” Aristotle for many was a person that lived for nothing. Why use philosophy, why study philosophy?

We must study philosophy to learn to be wise and not unwise persons. Thus for Aristotle “philosophy” is a discipline, a disciple to become erudite. Man was endowed by God with a mind so he must use it and use it well. For the unwise, Aristotle is a “bad smelling fragrance.” This man used all the time of his life to study and to increase in knowledge. Was it worth wile to dedicate your life to study and intellectual inquiry? Most profound intellectuals agree that what philosopher Aristotle did was great and he is this way an example for many too follow although he is long time gone from this world.

The struggle for philosophy and knowledge is not an ended one. We still need men to study and to grow in knowledge and wisdom.⁴ Aristotle philosophy is opposed to violence and evil behavior. Many of the great minds of humankind consider Aristotle a pre/Christian. For many theologians, the writing of Aristotle are a proto/Gospel. Thus,

² **Works by Aristotle** *The Athenian Constitution* Written 350 B.C.E *Categories*, Written 350 B.C.E, *On Dreams* Written 350 B.C.E *On the Gait of Animals* Written 350 B.C.E *On Generation and Corruption* Written 350 B.C.E *On the Heavens* Written 350 B.C.E *The History of Animals*. Written 350 B.C.E *On Interpretation* Written 350 B.C.E *On Longevity and Shortness of Life* Written 350 B.C.E *On Memory and Reminiscence* Written 350 B.C.E *Metaphysics* Written 350 B.C.E *Meteorology* Written 350 B.C.E *On the Motion of Animals* Written 350 B.C.E *Nicomachic Ethics*. Written 350 B.C.E *On the Parts of Animals* Written 350 B.C.E

Physics Written 350 B.C.E *Poetics* Written 350 B.C.E *Politics* Written 350 B.C.E.

Posterior Analytics Written 350 B.C.E *Prior Analytics* Written 350 B.C.E

On Propheying by *Dreams* Written 350 B.C.E

Rhetoric Written 350 B.C.E *On Sense and the Sensible* Written 350 B.C.E

On Sleep and the Sleeplessness Written 350 B.C.E

On Sophistical Refutations Written 350 B.C.E

On the Soul Written 350 B.C.E

Topics Written 350 B.C.E

Virtues and Vices On *Youth and Old Age*, On *Life and Death*, On *Breathing* Written 350 B.C.E

³ <http://en.wikipedia.org/wiki/Aristotle>.

⁴ <http://ebooks.adelaide.edu.au/a/aristotle/>.

the writings and the philosophy of Aristotle opened the way to Christianity. Times of Aristotle are not our times but we can learn from the times of Aristotle.

The visit that I made very hurriedly and in few instances in Stagira some years ago on the Hellenic road was for me painful. I concluded that discrepancy of civilization of the times of Aristotle with the modern days in Greece. Stagira is an Aegean town that is not at first glance too suggestive for the life of one of the greatest minds of humankind. Still Stagira remains for us a symbol of learning and philosophy. What we learn from Stagira? We learn that we do not have necessarily to live a country capital to be a philosopher.

The philosophical logic of Aristotle was far one that has supported process of philosophical knowledge and philosophical inquiry with State mentalities that were becoming more and more present at his times. Personally I had a great sense of appreciation and to visit Stagira. For philosophy and philosophers Stagira is a central point and a reference for those who want to advance in the truth of philosophy. Today we must commemorate our predecessors and adopt the road to ignorance for the past and the history. There cannot be a history of philosophy without the town of Stagira. Great philosophers as Aristotle are not born too many times. They come to our world barely few times. What we need today is the sense of awareness of the past of humankind and in our case the person of Aristotle. With our the philosophy of Aristotle there are endless philosophical road open for us. All we must do is to take these road and follow them.⁵

WHAT I THINK OF GREECE?

It is with great difficulty that I write the present lines. As one who I am familiar with Hellenic culture I never thought I may have the time to write down my thoughts on Greece. My time which is a permanent crisis for me is a good with me these days. Thus, I will fulfill an old wish of mine to write on Greece. The only thing that I have written on Greece was a book on Mont Athos in Romanian some 4 years ago.⁶ But Mont Athos is just a segment of the Hellenic life. Greece was in my view the first European culture and civilization. It is the home country of many great philosophers and great founders of intellectual life. This is the main attraction for a person of my kind and those with me. In the same way we may think of Greece as a fish country or a sea country. On Greece there are recently many books and even movies which is encouraging from certain points of view.⁷

It is not in my intention to write here a history of Greece due to the fact that I am not historian. Today, Greece is one of the most "periphery issues of our European life." Most Europeans today forget very easy in their limited money interests what is all about Greece. From among the many European countries, we must be aware today that Greece was the first civilization on European land. Thus, for intellectuals Greece is not a country associated with money and material interests that govern very much most of our intellectual life. The truth is that there is not much for us too see in Greece outside the many islands and the Athenian life.

Thus, I would like to address here the need for a very correct use of terms when concerning Greece. The nationality of Greece is not very much GREEK as it is used most of the time but mostly HELLENIC. Hellenic is very much the ferment of culture in Greece. As intellectual and as theologian I am not called to pass "judgment" on Hellenic life. But the

⁵ <http://www.online-literature.com/aristotle>.

⁶ See www.scribd.com/Radu3.

⁷ Some of these movies are made by actress Antonia Vardalos, which is of Hellenic origins: *My big Greek fat wedding* (2002) and *My life in ruins* (2009). It is still to reflect whether these movies reflect the spirit of Greece. Anyway, they present Greece is a "humorous" and rather "attractive way" should in many instances the "tragedy of a small country" as competing with the great countries who actually lead continents and globe areas.

intellect in me is many times “crushed” to see the chaotic state of national values today in Europe. For many theologians Greece is the civilization of the alpha and the omega.

In Hellenic civilization there have been many “shifts” such as from the stress on philosophy to the stress on science and economy. For intellectuals Greece goes and the country of philosophy, but this consideration is anyway arbitrary. We cannot know for sure whether Greece is really an exclusive lands of philosophers. But a main trace of Hellenic culture is the “love for wisdom.”

Greece is a land that in spite of its small proportions have given many values to Europe and to mankind. We can mention here the Odyssey of Omirios [latin Homer], which is acclaimed by most literates as one of the best literary masterpieces of all times. Greece gave neo/modern philosophers such as Nikos Kazantzakis which is considered one of the best philosophers of the 20th century. There are many today who comment on the “great discrepancy of ancient to modern Greece.” Some considering that the “Hellenic ideals” are no longer what they used to be. This is so due to the fact that as different form the ancients we live today in a “cybernetic” world where the peripatetic walks of a philosophers such as Aristotle of Stagira are no longer in fashion.

The question whether philosophy is in fashion is something that Hellenic culture and civilization can give us a reply. Is humankind enough mature to face the future and too grow in civilization without philosophy and intellectual life? This is a question to which according to many Greece may answer. Greece is not the only country that has issues as far as concerning the rapport ANCIENT TO MODERN is problematic. We know this also from ancient Egypt, ancient Israel, Acient Syria and many other countries. Thus, what is Greece beyond a hurried touristic visit to Athens and to the hill of Acropolis where most of the times people get crowded to see some ancient stones set one above the other?

Many times we think that best countries are the countries that make us rich and wealthy. In many instances we cannot see these traces in the case of Greece. Greece is not a rich country. Greece is by far a United States or Canada. Still the values of the axiology of Greece relies in its spirituality. Greece is a country that created spirituality that we name Hellenism and is world wide known. Before we live a rich and a luxurious life as most of us dream we must ask is there a country that has spirituality? A country that does not have spirituality is very much life a human body without a spiral cord. If we do not have a spiral cord we cannot stay straight. By the mercy of God Greece has a rich spirituality, a spirituality that we may date back to the first Europeans that lived across the shores of the Aegean sea. In spite of the many western European claims the foundation of European life we are not going to find it in London, Copenhagen or Paris but most likely next to the Aegean sea.

Greece gave to humankind probably the first civilization, so called civilization of the alpha and the omega. No matter what we think Greece hunts us, the Acient Hellenics were men who have created a culture that no serious intellectual can ignore. Among them I can count myself. My present lines in this article are not “sentimental inscriptions about a glorious European past.” It is hard to believe that European roots are found in land like Greece.⁸

Greece is a Mediterranean country a country that is set and the confluence of two continents: Europe and Asia. Many times intellectuals have seen the phenomenon of

⁸ We are referring here to great land such as Russia, Great Britain, France, Spain, Germany, Italy and the rest of lands.

“geographical hegemony.” What is a “geographical hegemony”? Hegemony is the movement when two area dispute their rivalry between a certain space. As we know at the Bosphorus Asia end and begins Europe. Thus, from a geographical point of view Greece is of interest for all Europeans.⁹ In many instances we can say that Greece is a “world in itself.” From the “fragrance” of the oriental past to the “spice” of the European life many times Western Europe is not aware that what happens to the Hellenic boarder they take for granted.

My present lines are written in order to address the need for a very careful evaluation of Hellenic ideals. In many instances Hellenic ideals were one with Europeans ideals. In this sense in our modern times is not yet defined the “separation” between Hellenism and Europeanism. Is Hellenism identical with europeanism? Or they are two separate notions?

The truth is that many of us when we travel to Greece as tourists we think we want to find the “Alexis Zorbas” adventure that is deep engrained in each of us somewhat. But we must remember that among many other things Greece and mostly ancient Greece provided for us the language of the New Testament.¹⁰ Beyond many historical monuments that we can find in Greece and who I do not want to mention all here due to the fact that it takes me too much space, Greece was the land of the founding of orthodox Christianity. In Greece were as we know of tradition some 4 apostles of Christ: Saint John the Theologian, Saint Paul the Apostle of the Gentiles, Saint Peter the Apostle and Saint Andrew. All these things are today buried in the great “unconsciousness” of love for money and love for luxury of most out fellow contemporaries.¹¹

Hellenic ideals were in many instances superior to all those from the ancient Europe. We must express here that Greece gave us the concept of orthodoxy. In the same time Greece gave us Mont Athos which was at its times the place where from the first times in the past of eastern Europe monastic form separates countries had the chance to stay at the same spot. Every times I visit Greece I have a very difficult feeling of meeting with my “inner philosophical self.” My visits to Greece were in the same time not only a occasion to meet with the sea landscape which is natural for the country but with the challenge of the past and of the concern for what is going to be? Have we learned something form the past? Have added something new to our knowledge? The “knowledge offer” that Greece has to give us is constant and demanding. Can we be spiritual only in a solitude of a monastery or in the solitude of the island of Crete?

I am not the one to pass judgment on the past of Greece. But in the 21st century, we must ask: is Greece was it has to be? Is there something that we can do for Greece and we have not done yet? Is Greece at its full potential? For most of us these are not question that we ask since we are most of the times comfortable with the modern luxurious life that we are benefactors. In the same time mature men must be aware that we cannot ask of Greece to offer us more that I can give to us. From Alexander the Great to Adolf Hilter there were many too many who wanted so much this small small land. Many times I am asking myself

⁹ This aspect is aggravated many times also not only by geographical divisions but as well by religious division or better to say “faith division” we know thus the on going disputes in Greece since 1456 AD as far as the religious preference: orthodox Christianity or islam. In the past the fall of Constantinople under the ottoman yoke did not have only “state implications” but as well religion implication. Thus starting with the year 1465 most Hellenic were forced to change their religion from Christianity of islam.

¹⁰ Outside the Gospel of Saint Matthew all books on the New Testament are written in Hellenic.

¹¹ As theologian I would like to mention here one of the greatest orthodox theologians that Europe had in the last times: is the known theologian Panaiotis Nellas. Panaiotis Nellas was probably one of the greatest theologians of modern times and of the 20th century.

how was possible that a small land like the Hellenic land could pass through so many? Many times I am grateful to the past of Greece, although I have never been to the tomb neither of Pericles nor Philip the Second. Greece was and is for many an ideal of rustic beauty and candor. For the modern European or American tourist probably Greece would remain a mystery that only few can grasp. That mystery is the mystery that I used to call the mystery of the alpha and the omega. It is in the same time the mystery of what we call the beginning and the end, the start and the finish.

PROGRESSIVE HELLENISM: between ancient and modern
Ελληνισμός αρχαίος και νεώτερος

For the less ignorant European Hellenism and its inheritance is a broad notion. For the large masses Hellenism is a synonymous for Greece. Thus for most of us to be a citizen of Greece means to be a Hellenic. We know that as we have shown in the last article about a great Hellenic civilization at the shores of the Mediterranean and the Aegean Sea. As most specialists and European erudite agree this is what was the first nucleus of European life.¹² The first European life we can find as history tells us between the four Balkan seas: Mediterranean, Black, Aegean and Adriatic seas.

In the present lines I will try to show few aspects concerning Hellenism. Hellenism is mostly a civilization but for many it was quite a religion. Thus we can see in Hellenism a progression. Ancient Hellenism was so to say archaic polytheism. Most great ancient Hellenics were as we know polytheistic: the best proof in this these Aristotle who thought that there is not just one God but many gods. Ancient Hellenism has for many of our European contemporaries the “spot of polytheism”.¹³ IN the present lines I will try to present of refutation of some of these main ant Hellenic invectives and reproaches. It is very true that any great civilization is judged by the way it approaches God. In these sense there are many today who accuse Aristotle for instance that in spite of his great intellect he was a polytheist and he was a “stumbling orthodox so to say.” What I think that as in the case of great Hellenism we cannot ask of the “probe of orthodoxy” in religious matters since persons such as Aristotle, Democritus, Eratosthenes and others were not theologians. Thus, when we read Aristotle we must know that we do not read Saint Nikodimos Agiorite. No question the religious convictions of Aristotle one of the greatest Hellenics of all times are questionable.¹⁴

I would like to show here that Hellenism has two aspects: one is religious [implying what Hellenics believe: one God or many Gods or atheist, no God at all]. This is the main aspect of Hellenism for many. Thus, there are for many two kinds of Hellenism: anthropocentric Hellenism or Theocentric Hellenism. What is anthropocentric Hellenism and what is Theocentric Hellenism? Anthropocentrism is a doctrine that sets man in the center of any civilization. Thus a civilization, in our case the Hellenistic civilization is centered on the notion of HUMAN NATURE, human accomplishment and the like.¹⁵ In the

¹² http://en.wikipedia.org/wiki/Hellenistic_civilization.

¹³ <http://en.wikipedia.org/wiki/Polytheism>.

¹⁴ Aristotle agreed with the existence of a god such as Poseidon, the god of sea.

¹⁵ On this notion see late professor Constantine Scouteris from the University of Athens. http://www.myriobiblos.gr/texts/english/scouteris_people.html. Professor Scouteris is one of the main modern

same way there is a second kind or way of approaching Hellenism: the notion of existence of God. Each culture has a “shape” or way of understanding God.¹⁶

I would address here that the way of understanding God in the case of Hellenism is a progressive way. In this sense, Hellenism is somehow very much in true discordance with the Judaic way of approaching the existence of God who is messianic oriented. In ancient Hellenism as well as in modern Hellenism there is no notion of Messiah.¹⁷ For many erudite this means the failure of Hellenism. It is still to investigate whether ancient Hellenism and in the same time modern Hellenism has a “religious quest.” We know that in the case of Judaic tradition the quest was the messianic quest.¹⁸

As we may not know today, ancient Hellenics were very much in the expectation of the Messianic ideal. Ancient Greece had a mutual expectation of the Judaic expectation with the exception of the religious cults around Mount Olympus. Today, we have a very new “face of Hellenism”. What is the new “face” of Hellenism? When the new face of Hellenism is so to say far away from the ideals of the ancients. Modern Hellenism is very much the quest for industry, finance and economy. Thus, Hellenics are known as some of the best business men. The truth is that most Hellenics have in them the “quest for the religious.” I will not make a desperate assertion if I would affirm that in each Hellenic there is a born Athonite no matter if he is in New York as on the Wall Street or in east New Delhi in a meeting with some of the local natives. As we have shown, Hellenism is not a notion that in spite of its modern modification today was very much religious oriented. It is well known in human history the Pauline epistles of Saint Apostle Paul to the Thessalonians’ inhabitants’ and to the Corinthians.¹⁹

As we have said, a very famous center of Hellenism was in ancient times Corinth. Corinth was probably a city where ancient Hellenism took shape for the first time. Corinth is today a “vestige of the main European archeological investigations.” Anyway we know that in Corinth there was a very strong polytheistic movement. This Corinth movement has affected many of the Messianic convictions of the ancient times. As most historians agree in Corinth there was a very negative attitude towards the Judaic conviction of all living in the Mediterranean Sea.²⁰

Thus, there is no doubt that Hellenism in all its traces of shapes is a “progressive” life conception. By progressive we understand that Hellenism was not very much inclined to accent as for granted what comes out of religion. The religion of Hellenics from ancient to modern times is progressive.²¹

examples of modern understanding of Hellenism.

¹⁶ In this sense, ancient Hellenism were not “unfaithful towards God.” They had a “distorted understanding of God.” Hellenists thought that there are many creators of universe or the cosmos.

¹⁷ The messianic ideal was a common feature of many ancient religions and theologies such as Persian, Assyrian, Babylonian, Etruscan, Phoenician and many others. <http://en.wikipedia.org/wiki/Messianism>.

¹⁸ In fact in Judaism there is still an expectation of Messiah since in Judaism the coming of Jesus Christ did not represent the coming of the Messiah.

¹⁹ <http://en.wikipedia.org/wiki/Corinth>.

²⁰ We must remember that the inscription that was set on the cross of Christ at the year 33 AD [Jesus Christ the king of the Jews] was written also in Hellenic which demonstrates the negative attitude of ancient Hellenic towards the concept of Messiah which was dominant in the ancient world.

²¹ This trace was probably from certain points of view the main cause of the “ottoman/hellenic conflicts during middle ages.” The “fall of Constantinople a Hellenistic city” is seen eventually in the understanding of this “Hellenic antirush” which for many has created the road for Slavic rise of culture.

The present paper comes to launch the concept of “progressive Hellenism” as seen from the point of view of religion. There is in the same way “rise and fall of Hellenism.” This rise and fall of Hellenism is seen most of the time due to the lack of unitary Hellenism thinking. The truth is that only God knows the last aim of Hellenism. As humans we can suppose that we may “suspect what God intends with Hellenism.”²²

Thus what is the last aim of Hellenism? The last aim of many is religious. For others is philosophical. Today Hellenism is not the “crowning of philosophical conceptions of Aristotle and his schools of thought” but there is industrial Hellenism, navy Hellenism, military Hellenism and all the rest of areas of Hellenic fields.²³ Thus for the religious area of studies Hellenism is mostly the switch from polytheism to monotheism. This switch has been very radical for some many European historians. Many historians consider that the process of Christianization of ancient Greece has been just a nominal one. This fact is very much denied by the Meteora Monasteries movement.²⁴

The search for God and the existence of God is a major trace of Hellenism. This is no matter if it was ancient, middle age and modern. In spite of many Athenian and Thessalonica opinions today ancient Hellenics were as much in the search of God as modern Hellenics. The main point is today that monotheism is victorious today in Greece. This has been manifested into a great love of Hellenics for monasteries and orthodox churches.²⁵ In many ways we can conclude that for contemporary Hellenics the “separation” between orthodox Hellenism and orthodox Christianity is very much very deep engrained in their way of being. This is so to say a main archaic attraction of the Hellenic spirit which is in a way so to say unique.

The quest for God was a very early enterprise of ancient Hellenics. This is manifested in a very famous work of Hesiod Theogony.²⁶ Seen from the point of view of Hesiod Hellenism is a “deep lounging for the origins of creation and cosmos.”²⁷ For many of those familiar with the concept of Theogony, Hellenism is a metaphilosophy or anyway a supreme philosophy or even religion. For many theologians the Theogony of Hesiod is very much the core of ancient Hellenism. Many consider that Theogony is one of the main traces of ancient Hellenism. Some consider that Theogony is a replica to the Book of Genesis of Moses in the Old Testament. For true Hellenics, Theogony is very much a trace of Hellenism, something that has separated Hellenism from the rest of cultures by a very “progressive concept.” Theogony of Hesiod comes to show that in the same way there is progressive creation [God made the world in 7 days according to the Christian and orthodox dogma], so Hellenism is a culture and an intellectual life that is progressive and does not have all the answer to the issue of the existence, life and the rest major human questions.²⁸

FROM MONT OLYMPOS TO MONT ATHOS

Ορος Ολύμπος και Ορος Αθός

²² Hellenism is a doctrine that during the roman times has mutually created the concept of Pax romana.

²³ <http://en.wiktionary.org/wiki/Hellenic>.

²⁴ <http://www.meteora-greece.com>.

²⁵ <http://www.ecclesia.gr>.

²⁶ <http://en.wikipedia.org/wiki/Hesiod>.

²⁷ <http://en.wikipedia.org/wiki/Theogony>.

²⁸ <http://apollonios.tripod.com/hellenic/eea8.html>.



No matter what we think, each area or region has peculiar religion, convictions, beliefs or way of dealing with the supernatural. Most of us the adults we grow in our childhood with stories such as the one on the Legends of Mont Olympos²⁹ which is not only a Hellenic inheritance but today is a world wide inheritance. We all know about the “earthy adventures of the Hellenic deities.” This kind of approach to the religious world and the religious mind set is for many scholars the cause of the fall of ancient Hellenism. Many of the great intellectuals of the modern times still remember the cults on Mont Olympos in Greece. Personally I have never been on the top of Mont Olympos, but I saw with certain occasions Mont Olympos from certain of distance. Today as separate from the past Mont Olympos has an Orthodox Monastery on the top which as the Orthodox Church agree there was a saint who lived there: is Saint Dyonisios The Olympian. As well I do not intend to climb Mont Olympos which was for the ancients too much wanted and in the same time feared. Ancient Hellenics as we may know had a fear and in the same time a fascination with heights.³⁰

There have been many questions as far as Mont Olympus is concerned. May consider that ancient Hellenics wanted to find a “compensation” for the Israelite Mont Sinai from where as we may Moses received the Ten Commandments or the Decalogue.³¹ Some consider that the Olympian cults on Mont Olympus started as a reaction of “envy” to the religion of Israelites founded by Moses on Mont Sinai. In the ancient world we may trace few “comparisons” between Mont Sinai and Mont Olympus.³² As well as in the

²⁹ http://en.wikipedia.org/wiki/Mount_Olympus.

³⁰ Today when men travel next to Mont Olympus they know for sure that is just a geographical area. This was not the case for the ancient Hellenics who thought of Mont Olympus as something more than it was.

³¹ http://en.wikipedia.org/wiki/Ten_Commandments.

³² <http://www.iskios.com/page23.html>.

contemporary times men were looking for the “sacred” or the “supernatural.” For ancient Hellenics, this search was found on the top of Mont Olympos. We can figure that the ancient Hellenic was very much “accomplished” to join some of the collective rituals on Olympos.³³

Mont Olympos had a very definitive role for Greece. This is most of the times due to the fact that it has been a “source of inspiration for many literates and poets.”³⁴ This aspect is many times probably too easily set under silence. The mentality of Mont Olympos is still manifested today in Greece with the existence of Mont Athos. Thus, if ancient Greece was the Mont Olympos phenomenon we can see that today modern Greece is so to say the Mont Athos phenomenon.³⁵ The mount height in ancient times as well as in modern times is for many a symbol or a paradigm for the “rise of human soul to God.”³⁶ We all want communion “and high communion with God.” Thus for many the past of Greece was so to say “Olympian.”³⁷

Today the Mont Olympos phenomenon is long time gone. We know of Mont Olympos only from history. We know that on Mont Olympos there was the so called Pantheon.³⁸ For most of the Hellenics the memory of Mont Olympos is painful. But anyway is too remarkable here that only religion was capable to “make attractive” a geographical area that is most of the times inaccessible due to height and cold winds. We know for sure that we are not going to find the “fictive deities” of ancient Hellenics nor the “supernatural adventure” of the ancient Hellenics. We can only think that for ancient Hellenics the Mont Sinai in Asia was a real challenge.³⁹

We all know that in the Mediterranean area there are many mountains. But from among the many Mediterranean mountains there are only few that are “sacred mountains.” By sacred means that across ages men have added religious symbolism to their existence. Thus we know of two main Asian mountains: Mont Sinai as we have said where men think that Moses received the Ten Commandments, Mont Tabor which was the place of the transfiguration of Christ and on the European land we have Mont Athos and Mont Olympos. Anyway we do not think that mountains are “holy” by themselves but we do think that mountains represent a symbol of our thirst to God. When we see the immensity of a Mountain such as Olympos we do think that someone has created that mountain. While atheists look to mountains they do not think that these mountains were created by someone, but by itself. We do think that mountains are created by God as well as the seas and the rest of the cosmos.⁴⁰

³³ From ancient Mont Olympos we have today the famous and world wide Olympic sports.

³⁴ In ancient Greece there was a “Olympian poetry” which has cultivated the taste for the mythological. Thus, each and every ancient Hellenic wanted to be some kind of image of the legendary [for us imaginary] personages living on Mont Olympos. This tradition still existed today in Greece where we have today the “athonite elders” which as many specialists agree are nothing but a continuation of the Hellenic Olympian ideals.

³⁵ There is no question from many points of view that the need for heights in the case of Greece is still manifested today. <http://www.sacred-destinations.com/categories/sacred-mountains>.

³⁶ Most of us we think of God as being somewhere up. We do not think of God as being somewhere down. This trace of “fining God” somewhere up was manifested too in the case of Greece. http://en.wikipedia.org/wiki/Gloria_in_Excelsis_Deo.

³⁷ http://en.wikipedia.org/wiki/Twelve_Olympians.

³⁸ <http://www.pantheon.org>.

³⁹ http://en.wikipedia.org/wiki/Mount_Sinai.

⁴⁰ Many believe that the “religious convictions of ancient Hellenics” are naive and puerile. But there is great truth if we see the immensity of a 2800 meters mount such as Olympos and we think that this mountain was

By discursive reasons Hellenics were taken by the existence of mountains to the notion of God. This was the source of all mythology of ancient Greece. This Olympian mythology made Olympos one of the most known mountains on globe, although Mont Olympos is not a Himalayas.⁴¹ Anyway we are not going to meet with God in person in Mont Olympos, but looking too Mont Olympos in the same way as ancient Hellenics did way raise us few questions. God is a “all powerful being, a supernatural being who was able to create all that is existent.”⁴² God is a infinite mountain and mountain that does not have an end or a beginning.” This was the source of inspiration of ancient Hellenic mythology. This is why today we can read to our children when they go in evening to bed the legends of Mont Olympos. What is behind this “Olympian legends” is the sense of the magnitude of God and of the everlasting existence of God. Due to the limited space country Hellenics have limited all these convictions to the Olympian mythology. From this mythology we have today the term “Olympian” or “Olympic.”⁴³ As far as Greece is concerned we may think that this “mount cult” or mount religious symbolism may derive from the Asian traditions.⁴⁴

Today there is so to say a mythology of mountains. The mythology of mountains is not the mythology of the ancient Olympos but the “mythology of our mountains trips and climbing.” We all feel may times so to say fascinated by magnitude of creation of our earth. In Greece this magnitude was so to say felt by the great dimension of Olympos.⁴⁵ To look to a mountain height and too think of God and the existence of God is something that most of us need today. In the same way Mont Athos Greece is a spiritual offer for us or better to say an “offer of the sacred.” Our environment is so to say many times “excluded” from the sacred aspect since we see in our geography only ways to exploit and to get profit from the surrounding nature.⁴⁶

Irrational mount exploitation is very present today. This is seen very well from the ravages made to the south American mountain forests to the ecological crisis that we face today. In this sense Hellenic the Mont Athos monastic community is in many ways a ecological movement that reminds us that our environment is not subject to exploitation. Thus writing on Mont Olympos is a warring for those who think that nature is just a means for exploitation. We must preserve the mountains and not use them only for economical reasons. Greece does not have many mountains. But we cannot pretend that we ignore the legends of Mont Olympos do we?

SEA ODISSEY AND SPIRITUAL ODISSEY Οδισσεα θαλασσα και Οδισσεα πνευματικη

created by itself. Orthodoxy affirms the “creator role of God.” God made all the cosmos and the universe so God made mountains too. This does not mean that we must start adoring Mountains but no matter what we think we are overwhelmed to the greatness of mountains. This greatness takes us with the mind to God. In a mountain is overwhelming us the more God is going to overwhelm us too.
<http://en.wikipedia.org/wiki/Omnipotence>.

⁴¹ <http://en.wikipedia.org/wiki/Himalayas>.

⁴² As we have shown and as I preset this paper this “feeling to magnificence” is still present today in Greece but under a “separate” disguise: Mont Athos.

⁴³ http://www.desy.de/gna/interpedia/greek_myth/olympian.html.

⁴⁴ http://www.sacredsites.com/asia/china/sacred_mountains.html.

⁴⁵ Olympos shows to us that there is not only “secular geography” but as well “sacred geography.” Sacred geography is most of the times the geography that we have from holy persons who lived in different areas.

⁴⁶ In the ancient times we may say that preservation of nature was so to say “mythology” today is very much ecology. In this sense the ecology of the ancients was mythology. <http://en.wikipedia.org/wiki/Ecology>.

Living next to seas is not something that many would want.⁴⁷ This is so most of the times next to storms and strong winds. When you woke up in the morning in Greece all you see is an endless sea that at a certain age “is threatening to you.” This is one of the most felt Hellenic sentiments, the sea that is sending you most of the times in the unknown. Whether you live in Thessalonica, in Patras or in Athens you cannot ignore the sea view. Is there something else that we can see beyond the sea life?

Well, first of all we must think that seas were made by God. This is what an intelligent person thinks when he looks to a sea. They are in way a symbol of God’s infinity. You can get very easy drowned into the sea of Greece. I do not intend to write here a general history of all sea ships that were drowned across the ages in Greece. Probably that would be a thing that would be best done by a sailor. I think that were many. In ancient Hellenic thought as well as in modern Hellenic thought the symbolism of the sea is always present. Ancient Hellenics have made the “sirens” beings to show their fear for the sea. In this way the fear was overcome. Thus Hellenic culture has much sea symbolism. Hellenic spirit was thus influenced by the sea life. In Greece there is sea everywhere.

As we all know, sea is made out of water. Is there a religious symbolism for water in religion and orthodoxy? The answer to this question is yes. There is a water symbolism in orthodoxy and mostly in orthodox Christianity. This water symbolism we can find it at the baptism of Our Lord Jesus Christ into the river of Jordan.⁴⁸ We must also keep in mind that there is also a baptist church, or better to say a water church.

As far as water sea is concerned, orthodoxy considers that waters were sanctified at the baptism of our Lord Jesus Christ. This is a ceremonial that we all commemorate in the Orthodox tradition at the feast of Epiphany on January the 6th. Of course this truth is not present in many other religions.⁴⁹ In Orthodoxy sea and in our case the sea water is a sacred element of nature. The baptism of Christ is the main religious aspect that involves water at large. As well water is something that we all need to drink and to extinguish our thirst. The point in the case of Greece is that sea water is not good for drinking. You cannot drink too much water from the sea since is slated. We must all remember that in one of His main preaching to the ancient communities our Lord Jesus Christ made this great quotation that we find in the Gospel [Evangelic writing] you are the salt of the earth.⁵⁰

Thus we have two main present elements in Greece: sea and salt. The salty sea is something very common for the Hellenic culture. As I was trying to show both of these elements have deep symbols into the spiritual world. From the point of view of the baptism of Christ into the river of Jordan, a country that has seas is a blessed country. This does not imply that there cannot be other blessed lands. We can think of Greece has a blessed land.

Secondly, for spiritual persons, seas are not an “usual notion in our materialistic life.” Seas are a “symbol of God’s infinity.” Thus, when we stay at the Pierus sea port in Athens and we look to the vast immensity of the sea, and we do not think even for a moment to the infinity of God, I think we have many reasons to think that a person of this kind is very much

⁴⁷ We must remember that in European culture at the times of Napoleon of France, he considered to be a exile to live on an island.

⁴⁸ <http://en.wikipedia.org/wiki/Baptism>.

⁴⁹ Water has no significance in Indian religions at all. <http://mb-soft.com/believe/txo/hinduism.htm>.

⁵⁰ “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.” See in this sense Gospel of Matthew 5, 13.

lacking a sound reason. Personally, the view of the Pierus port Athens is always taking me with the mind to the infinity of God and the ephemeral aspect of our human endeavors.

Secondly, we must remember that seas are made for man and not man for the seas. If our Lord Jesus Christ, the Son of God incarnated was baptized with water, then there is not much that must make us reluctant for sea and large waters. In the orthodox Christian thinking there is a second element that must raise us questions. This is concerned with the life of Our Lord Jesus Christ too. Our Lord Jesus Christ has elected 12 apostles though whom He founded the Orthodox Church according to tradition [some other Churches according to other opinions], by electing men who were fishermen. We all know of the origins of the Apostles of Christ who were men very well trained in the sea life. From among the Apostles of Christ, we know for sure that there were 2 fishermen: the Zebedei brothers [Peter and James].⁵¹

In religion and mostly orthodoxy seas are not something that are left with no deep spiritual meaning. The point is that today seas are meaning for industrial and economical exploitation. We do not think to seas, in our case the seas of Greece as something that has a sacred value, but mostly as something that has an "industrial and economical value." Orthodoxy is not against the "proper use of the seas for the necessities of men." By proper use we understand fishing, sailing, exploring and the like. We do not understand by "proper meaning" transforming our seas life into a ecological disaster as is most of the times the case in our days. Many of our cotemporary fellow men use the seas today as they are first and the last inhabitants on earth.

No question there is a delight in traveling on seas. This is something that Greece has to offer to many and is probably one of the most well known countries for the "crusading tourism." When we go to Athens we cannot ignore the many crusading ships in the Pierus area. There is in this sense a history of navigation. From the primary ships that were made by on ancient Greece to the super modern and luxurious crusading ships there is lots of progress in this area. We must remember that in ancient Greece all ships were wind made. There was no notion of engine ship in ancient Greece.⁵²

It is very evident that the history of Greece is a history that we can find in many ways into the sea museums across globe. Basically we all love to travel on the sea safe and cozy. But we must keep in mind that the luxurious sea ships that we have today were made with the effort of the ancient Hellenics. While in ancient times a travel in the sea lasted few months today is lasting few weeks or even less. This is a progress that humankind owes to Greece.

Sea travel is an experience that we all afford and we all want. We all want to travel with a speedy sea ship and explore the unknown. Today this unknown is not longer existent since most of our seas are mapped. In this sense what Athens as a city has to offer for us is the "great view of the coming and leaving sea ships." Athens is thus at the confluence of 3 continents: Asia, Europe and Africa. Since the ancient times Athens was a sea city and city that had to exist as imposed by the sea trade and navigation. In this is there is a whole history of navigation on ancient Greece with the rest of the countries. We know from the past of the trade that was made by ancient Greece with Phoenicia, a country that was

⁵¹ [http://en.wikipedia.org/wiki/Apostle_\(Christian\)](http://en.wikipedia.org/wiki/Apostle_(Christian)).

⁵² <http://shipsofthesea.org>.

existed in the area of modern day Lebanon.⁵³ We know that ancient Hellenics were fascinated with the Phoenicia culture and civilization.⁵⁴

Modern Greece is for many a sea shipping offer that we all want to exploit. We all want to navigate on calm seas with luxurious yachts. We do not think that this is something evil. But in the perspective of spiritual life and spirituality seas and sea life has new and deep meanings. In spirituality sea is a symbol of the everlasting and sovereign existence of God. As we have said in some of the past lines all these things have created of “sea spirituality of ancient Hellenics.” This spirituality was for the first time useful due to the fact that it was ecological. The image of Christ receiving baptism from the water sea is most of the times an “ecological ikon” so to say that reminds us that we need to be ecological when we deal with sea life. By ecological we understand that we do not fish more than is necessary for us and we do not exploit sea life.

Today we know of an international sea organization Greenpeace that is concerned with ecological aspects of our environment. As we know Greece is a member of this organization. In this sense we must encourage all the ecological Hellenic activities made for the preservation and maintenance of the sea life. This is not only an issue that concerns Greece but as well the rest of neighbor countries. Sea navigation is a good useful for all. This is why we must be aware that we must protect our environment and the sea life. This is not only an ecological obligation but is too a religious one as I have shown in my lines above. The foundation for the sea ecology or water ecology is grounded in biblical doctrines. The most specific reference to this ecological obligation was made by the baptism of Christ. Secondly, we all know that in the ancient times the apostles of Christ were sea travelers. We know of the many traveling that Saint Paul the Apostle made on sea.⁵⁵

All these things may configure for us the image of modern Greece as a spiritual Odyssey. We know of the sea odyssey of ancient Greece and in the same times based on some evidence we can address the issue of a spiritual Odyssey. Spiritual life in exploration or an odyssey into a far greater universe than our material one. The notion of spiritual Odyssey is something that we can learn from the ancient Hellenics who had a very advanced way of looking at things. Today, in spite of all our sea shipping and navigation technology we lack this spiritual approach towards our environment and mostly towards our seas. This is why we have so many ecological sea crises.

THE PARTHENON AND THE ACROPOLIS AS I SEE IT

As we know each one of us we have a view on things. Some of us we like spots, others we like reading and others we like traveling. In the same way some like traveling on the Parthenon and the Acropolis Athens. No question for most Europeans Parthenon and Acropolis is a major destination. I do not think that there is a European who never went on the hill of the Acropolis and admired the stone beauty of the Parthenon.

No matter what we think of the Parthenon today, Parthenon experience is a negative one. This is so due to the Athena cult which was a heathen cult that was practiced by most

⁵³ <http://en.wikipedia.org/wiki/Lebanon>.

⁵⁴ There is an ongoing Hellenic relation with the Lebanese cultures. For most of ancient Hellenics Lebanese culture was a very inspiring land. Historians agree with many “national jealousy” disputes between ancient Greece and Phoenicians modern Lebanon.

⁵⁵ <http://www.ccel.org/bible/phillips/CN092MAPS1.htm>.

Athenians. We must remember that some of the branches of the Athena cult were practicing prostitution, meaning that women who were adepts of this cult has to prostitute for this religion. This is a thing that still hunts somehow the Athenian life. In the same time is very true that we cannot “run” from the past. We all know what the past of Athens and the Athenian life was. In this sense Parthenon was very far away from the “spirituality of orthodoxy” which is existed today in Greece. Parthenon was actually “hidden” degrading of women. The Parthenon cult of Athena promised women that they would be something extraordinary but in fact all women who adhered to this ancient cult had to prostitute for Athena “goddess of wisdom.” As we all know ancient Athens is very separate of what we know today of the business and sea affairs Athens. I fact I do not think that those who created the Athena cult in Athens were even concerned with well being of Athens. They were concerned most of the times with prostitution and fining good looking females to assists them in the ritual heathen procession next to the Acropolis.⁵⁶

First we must know that there is just one God. Sound religion and theology considered from very start the cult of Athena a lie and perverted doctrine. Thus, what is to do with all this Acropolis and the Parthenon area which is today so much of a tourist attraction for all? Obviously, some radical orthodox Christians views [we must them take into account] may say that we must close the Parthenon for all and never to have it open for large masses to visit. This is so, due to the fact that for many Parthenon is good European tourism.

I will address here that that is a questionable reason to think that the cult of Athena made on Parthenon is up to the dignity of female condition. This ancient cult has actually degraded the “ethical condition of the fame statues in European society,” were the priestess of Parthenon practiced some of the most abominable deeds on earth.⁵⁷ For the human of the 21st century these are very much “fairytales.” They were not this way in ancient Greece. In ancient Greece the Parthenon cults were a real issue. Today, Parthenon is a tourist issue which concerns the Hellenic government.

We cannot hide form the past. We must overcome the past. We know from the past that in Parthenon there were ritual meals and meat sacrifices to some of the deities of the Acropolis.⁵⁸ In this sense the simple “city cult” that was existed most of the time ancient religions become something more that it had to. This is one of the reasons that we can see that today in Athens the Parthenon is just a big bunch of stones that are of no present concern, but just of the concern of the historians and the archeologists.

Personally as I have expressed my view with some other occasion, I think that Parthenon which you cannot ignore in the urban landscape of Athens has just a tourist and historical relevance. Of course the Parthenon cults are no longer a treat to us as was the case in ancient Greece. But we must remember how much “religious dissension this place has created.” Today we can walk next to the Parthenon and take picture with the loved ones. This was not the case in ancient Athens were the Parthenon was the house of a deity, truly a deceiving one. Parthenon cult has started as something positive but being of a polytheistic orientation it ended in a orgiastic one. The ancient Athenian adepts to the Parthenon depreciated females and their role in the city and social life. Thus in ancient Greece and

⁵⁶ <http://www.goddess-athena.org/Encyclopedia/Athena/Cult.htm>.

⁵⁷ Some of the sects of this ancient Hellenic cult were actually orgiastic; women were prostituted in large numbers man many times in public. <http://en.wikipedia.org/wiki/Cybele>.

⁵⁸ These cults have made one of the most known Hellenic philosophical figures of all times Saint Dionysius the Areopagite to accept Christianity. <http://www.newadvent.org/cathen/05013a.htm>.

Athens women had no role in the social or state life. In ancient Greece women were for many seen as well sources of income in prostitution activities that ever religious argument. There are know many cases of Athenian females that were not encouraged to join the state life and the like but mostly to join some of the “ritual cults of gods” for the income of some high religious authorities.

This was actually the Athenian life. According to biblical doctrines women were created too by God thus they are equal with men, but women were created so to say to perpetuate human life. In this sense, the alternative that was practiced by ancient Hellenics and mostly ancient Athenians are a degrading of the women condition and its status as indented by God. The term “goodness Athena” which at one point was dominant at sea shore of the Mediterranean sea was a “failing feminist modern day movement to place female into a depreciating and deceiving social scale. Men from the times of ancient Parthenon consider that females are “inferior” to them. Thus when you were passing by for the first time in Athens what you heard for the first time was probably the offer if you want to join the “public cult of goodness Athena.” As a reference to this you could very easy see in Athens the huge temple for this aim.

In the same times, the concepts of the ancient were very much strange of the mentality the female saints. Basically the ancient Athenians cults did not have any notion that a female [in our case a Hellenic female] can be a saint. An ancient Hellenic female could be a priestess of the goodness Athena. This serviced implied as we have said many times prostitution.

This is a fact that most of the time is not something that our modern tourists take into consideration when they visit Athens. Most of the tourists in Athens do not really know what is the true Parthenon past.

PRENIAL AND NOVETLY IN HELLENIC THINKING

Most of us we are many times when we go to schools bored by history lessons that we do. Basically all adults we remember the history class that we did in childhood. This general impression on history changes later when we grow to be adults and mature. In case of Greece, there are many present day contradictory attitudes. Some consider as we have said that present day Greece is not the same with ancient Greece. Ideals, architecture, way of living, customs are very different today. There is almost nothing left of the old Greece.

To deny history means to deny in a certain sense our own childhood. Can we deny that before we were grown adults we were as wise and as grown as we are today? No we cannot deny our own childhood even if we are many times somehow ashamed of what we were when we were kids. As any country Greece has a childhood. This childhood is many times denied today by different persons and great men in power in the European scheme of living. What is the childhood or the history of Greece? At a first glance there is not much history in Greece. But when we come to study well there past of Greece we will see that actually there is history in Greece. There is the Macedonian past, the Byzantine past, the ottoman yoke and the like.

Great British savant Charles Darwin advanced at the beginning of the modern era or ages the theory of historical evolution. There is lots of evolution in the past of Greece. Some consider that very fast evolution of the Hellenic culture is not beneficial since it does not help us to understand the past? Outside the fact that we saw some Hollywood movies out

the life of Alexander the Great and eventually some documentaries on Alexander Macedon who was a born Hellenic can we really know all the multiplicity of the past? Even now after some many years of the times of Alexander Macedon, historians do not agree fully with the past of the Hellenic lands.

I personally believe that Charles Darwin in his theory of evolution is right when he refers to the historical evolution. In Greece there is lots of progress and evolution a progress that modern day Europeans do not want much to acknowledge. First we all know that Hellenic language is a difficult language this has made many to consider that Hellenic is a dead language.

The ancient Hellenics aspired and were very much inclined on philosophical ideals. Many of their ideals were accomplished. We speak today world wide of Aristotelian philosophy and platonic or neo/platonic philosophy. What we must ask as intellectuals and as men of thought is: what is next in the case of Greece? Ottoman yoke is over. Greece has lots of advance in the new Europeans schema of science and economic development.

The great tragedy of our modern times is that many times we are blinded by the lust for economic prosperity and we do not allow other humane values in our lives. Thus today, most countries and we can include here Greece to, are measured not by the intellectual and cultural potential by mostly by the economic potential. A country is weighted today by the profit it brings to the inhabitants. This is a mentality that we are confronted in the modern times.

Thus today, is not longer relevant or important we a country is rich in culture, spirituality, history and the like but what is the most that defines a country and a ethnic land is the "income revenue of the inhabitants." We cannot deny that economical income is not something that we must take in account as far as country is concerned. But there are superior values to this. Today we must be aware that a sound country is a country that is able to create a spirituality.

Not by chance as contrary to some other areas on the globe we can speak of a Hellenic spirituality.⁵⁹ What is this Hellenic spirituality that I am referring? Well first as I have said, economic values that are the most looked for in our times are not the only values that a man must strive. There are values such as spirituality. We all know that in the past Hellenics were very much reluctant for the Ottoman invasion and way of thinking. The ottoman period in the past of Greece is actually considered one of the most tragic periods of Hellenics. For many historians the consequences of the ottoman rule actually did exist today at the Aegean and the Mediterranean seas.

History recalls that ottomans did not agree with the Hellenic life and convictions. What we must ask today is where is Greece going? What is the direction that we must follow? To this question we can answer very easy. Spirituality is a endless opportunity for us to explore. We all need spirituality since we are not just material existences [body] but as well spiritual existence [soul]. Spirituality of Greece is a very debated aspect in the past Europe. This spirituality has created some kind of mythology. We all know of the myth of Prometheus for instance who was a Hellenic myth.⁶⁰ In this sense, our times make us think that what we need the most as far as country is concerned is just the money power of the financial influence of a country. The truth is what we speak of countries many and finances are not the only values we seek. What good to be a multibillionaire in euros or dollars in a

⁵⁹ <http://agis10.tripod.com/hellenic>.

⁶⁰ <http://en.wikipedia.org/wiki/Prometheus>.

country that does not have history, roots, tradition and spirituality? Our modern days are these days, meaning the days when all what a country can offer us is just financial income and material benefits.

We all know that the Hellenic culture is an orthodox culture as a whole. Unfortunately for many the values of orthodoxy are “questionable values today.” Orthodoxy is a main feature of the Hellenic way of thinking. We believe that man was created by God with freedom thus we must raise the question today why not orthodox Hellenic way of seeing the world and existence? Hellenic orthodoxy is something that was defined many as “the philosophy of the balance” or the “way of avoiding extremes.” If we look today in our modern life we will see that there are many unbalanced persons men who lack the necessary equilibrium to develop their way of being and acting. As I can recall the late Orthodox Archbishop of Athens, Hristodulos had many sermons and concerns in his years of activity in Greece as far as the orthodoxy of the Hellenic culture and way of thinking.

Late Archbishop Hristodulos of Athens is no longer with us, but we still have his books, his sermons and above all his way example in matters of Hellenic orthodoxy. At the beginning of the 21st century Archbishop Hristodulos of Athens was an example for many of us to follow. For many of us actually the existence of orthodox Archbishop Hristodulos of Athens and his spirituality perspective on life is just a news bulleting that we see in the evening TV sets in our homes and apartments. In this sense, we do not have only the true witness of ancient Hellenics and way of living but we have the witness of modern Hellenics and they way of relating to the contemporary acute issues that we are dealing.

Hellenic spirituality teaches us that life is not just the money we earn and the pleasure capacity that we can cumulate in our bodies but eventually something else too. Hellenic spirituality tends in its last aims to a “spiritualization” of human life. Contrary to the many “intellectual habits today” of getting rich and powerful in every aspect of life, Hellenic spirituality, the deep Hellenic spirituality tends to see life as a “spirit” first and the body or matter.⁶¹

Hellenic spirituality is not against the happiness and full accomplishment of human person at least as seen by the great Hellenics. But we cannot ignore the modern day “only attraction of financial income and benefits.” History teaches us that actually this was one of the causes of the “mistake or the error made by Alexander Macedon” who thought that Hellenic life is reduced only to income and money benefits. For Macedon actually there are nothing else in the world than his love for empires power and social fame.

20th century gave us many great Hellenics that many times we do not bother to study about them. We have thus many Athonite Fathers who have a very proper way of looking to life as separate form the life of cosmopolitan Athens, Thessalonica or Patras. We can recall here only late Father Philotheos Zervakos († 1990) who was one of the most profound orthodox witness for the 20th century.

We behave at the beginning of the 20th century as much as all these great Hellenics did not exist. Who is today concerned with the life and the teaching of late Father Philotheos Zervakos, a person who did not live to see the 21st century that we live? But we are concerned as much as we can with the money and the daily income that we are earning.

Many times I have the feeling that we live some kind of double life: some of us are spiritual oriented some of us we do not live in this life but in the life of money and

⁶¹ This has been actually the theme for a main European book, of the German philosopher Georg Hegel, *The phenomenology of the spirit*. http://en.wikipedia.org/wiki/The_Phenomenology_of_Spirit.

economical transactions. Many live as much as economical transactions the source of their income would never end. Unfortunately when we visit cemetery in any Hellenic city we would see that we are all subject the death. None of us Hellenic or less Hellenic is eternal on this earth. This is why a country does not have to have only power money and finances but places of spirituality and spiritual life. We must know that spiritual life is not the money life. Spiritual life is not the life that main economists from Athens are make it for us but more is the life that we have with God and the life in which we search God. At a very high level a person who is looking for God is a Hellenic. In this sense famous 20th century Hellenic magnate Aristotle Onasis who had the chance to build one of the largest building on earth is less significant in front of God as the most humble monk on Mont Athos. Many times today we forget that God's ways are not our ways and the way we see value in the fellow men is not the way God sees it.⁶²

In the contemporary European and world schema Greece is the Nazareth of ancient Israel. Great world powers today did not reach to the maturity to learn from history. In this sense Greece can be a land that many have many unexpected things to show to us. Those who are familiar with spirituality related issues would probably conclude what I am referring too.

NEED FOR COMMON UNDERSTANDING IN THE EUROPEAN SCHEMA

Many times we are asking ourselves about our common land Europe. In this scheme of thought Europe is of the Hellenics [Greeks and Macedonians, unfortunately divided today] and of the Romanians first. The first who inhabited Europe were us. History recalls many migrations in our lands. To this migrations both Romanians and Hellenics were many times powerless. This is the case with the massive Slavic migrations in Eastern Europe.

There are many today in Europe who are asking about the place of Romania. Where fits Romania in this multitude of nationalities and nationalities? First we must recall that Romania and Greece are two full European countries. Bulgaria of today who separates Romania from Greece was a Thracian land. Present day Bulgaria and the rest of the Serbian lands were ancient Thracian. This is a historical truth that many times we do not want to hear. We live today with Bulgarians and Serbs but we know their history. We know that they migrated in Europe.

The truth is that today we must remember well both Hellenics and Romanians the inheritance of Roman Empire who was an empire who did not limit itself only to Europe. Roman empire is an empire that was spread on three continents: Europe, Asia and Africa. In fact we have many reasons to believe that Roman thinking was very much lacking sound notions of geography being an empire that has divided out lands in the past. The inheritance that we have from the Roman Empire is a very negative one from a European point of view. This is so due to the fact that Romans were very much careless about the relations of Greece with Asia Minor, modern day Turkey who were tense anyway.

Many historians agree that Roman empire was a mindless empire, an empire who's inheritance we still are confronted today. It is thus difficult to understand today modern Italy. We must remember that Italy was the country who had conquered at one point the whole Mediterranean sea. Today there is nothing left of the Roman Empire edifice. In Rome there is just the infamous Colosseum, a historical site who reminds us who Romans were:

⁶² Contrary to the Israelite expectations our Lord Jesus Christ Himself was born in a very humble village, the village of Nazareth. This has been seen and is seen even today a great scandal.

men who practiced social crimes who the pleasure of the great emperors of Rome. We must keep in mind that in no other time in past of humankind, there was not practiced the so called gladiatorial games typical from Roman mentality.

One of the greatest European past tragedies was the fact that Roman have divided the same blood inhabitants. Thus, past Romans found no remorse in annexing Greece to their Empire.⁶³ One of the roles of Romania in Eastern Europe is to make better relations between east and west and in the same time to be a “remember of the past”. Not too many of us would want a new Roman empire who makes Greece one with Small Asia and Africa. Romania has the duty to prevent the actions taken by west and mostly by Italy.

We must remember today that our roots are Europeans and who have many things to accomplish in Europe. One of the first things if we want to be successful Europeans is to know our history. Greece has a main role in the European history. This role of Greece is today denied by the western power, to the level that in the 20th century Greece became the last or one of the last countries of Europe. As we can learn from history we must be fair and give the necessary acceptance of the age of Greece. Greece is older than Romania. In the new schema of European affairs, Greece and Romania must learn to work and stay at the same spot. Our common enemy the Roman Empire is long time gone. Neither present day did Romania nor Greece not like the Asia and Africa connections made by Romans.

A great offer that we have today as far as this issue is concerned is the European Union where both Greece and Romania are members. European Union is a great occasion for us to affirm our common roots and our common way in European matters. Outside the fact that Romania and Greece are separate countries we live in Europe and we have great responsibilities for Europe and the European Union. Western Europe is monitoring us many times unfounded. We must remember that during the ottoman days, Romania and Greece were again the countries that have affirmed the true and real European identity.

The future of Eastern Europe is from many points of view in the hands of Greece and Romania. First we must create a stable region. By a stable region I understand living in peace and advancing in European life. Thus we must remember the main goals of European life. European life was founded on values such as science, philosophy, ethics, morals, religion, learning, arts, agriculture and the like.

First we must ask who founded Europe? This is a difficult question. Europe is a continent that was founded by Hellenic philosophers. This truth is many times, maybe too many times manipulated and neglected. I personally have encountered many times fellow Europeans who deny the roots of Europe. First we must know that Europe comes from the ancient Persia, modern day Lebanon Asia. Ancient Hellenics had many commercial sea relations with Phoenicia [Lebanon]. Europe as history recalls was a princess of Phoenicia.⁶⁴

Thus Europe did not started in Russia, France, Italy or Spain. Basically today, Europe does no longer has nothing to do with the past Phoenician [Lebanese relations]. Thus, we can see today many desperate attempts most of the time in Western Europe to find an identity or a “line of navigation.” The Europeans ethos is for many today confusing. There is so many religions and spiritual orientations in Europe that many time who really do not know exactly where to head. We must remember that if we are not able to make clear what we are heading for as Europeans, there would be many others who are read to make our way in the world for us. We know that in the 20th century Soviet Union and United States

⁶³ http://en.wikipedia.org/wiki/Roman_Greece.

⁶⁴ <http://www.ccel.org/s/schaff/encyc/encyc09/htm/ii.xxii.htm>.

have many times been involved in the European affairs. There was too much division that the two superpowers have created in our lands. In the 21st century we see that there is by God's mercy peace and understanding. As Europeans, both Hellenics and Romanians we are first of all men of peace. We seek peace and understanding. But we cannot deny the past 20th century and the state of division that we have witnessed.

Former Soviet Union is not longer existent. Soviet Union was for us the Europeans from many points of view another Roman Empire. As we know history repeats itself. Roman Empire existed on 3 continents, Soviet Union on two continents. We must address here that there is just one European history and geography. This history and geography is common for both Romania and Greece. Is up to us what we are going to do with our history and geography. Both Hellenics and Romanians have the duty to work for a better Europe and a more united Eastern Europe.

By God mercy we have some common monastic presence in the Mont Athos. We must remember again the role that Mont Athos had in the past for a united Eastern Europe. 2010 is the year that does afford us the luxury to work on separate ways. As it seems so is going to be the next years that are ahead of us. Maintaining peace in our area is of vital significance. Most of us we don't like to see the TV bulletins who show world wide that our area and region is not a peaceful one. Romania and Greece have very much common roads in European life and European culture. We have the same habits, the same mentality just that we speak separate languages.

Today we must remember the true and authentic axiology of Europe. We must remember of the greatness of our civilization. Europeans are civilized men. We have created a civilization Hellenic and Romanian that we must not be ashamed of it.⁶⁵

We must remember the phenomenon of migration. Our main duty is first for those who are native Europeans. They are the one that we must support and make them grow. In any community, the locals are the one who benefited of the advantaged of their living. In the same way, we must come to pass beyond our egos and vanity and accept one another as European fellows. Our present day duty in the era of globalization is to stay as much as we can united and most of us to love one other as Europeans.

We must remember that we all the time have the common Europeans values: civilization, culture, literature, architecture, history, education, relations, communal life, religious convictions. Athens is thus a citadel in this schema. We must exploit as much as we can what God has given us. European religion teaches us that God's gifts are free gifts and we must use them according to the will of God.

Again we have the duty to pray for Europe and its benefits. European culture calls to make the best of our abilities. Not all of us have the same capabilities. But we have strive to be good Europeans. We must strive to make the best of what we can with of our countries: in our case Romania and Greece. We are Europeans and we are some of the first in this area. We have taken side by side the "pains of the making of Europe." This process of making of Europe is long time over. We face today new challenges. Our challenges today are economical and industrial most of the time. We have a growing European population. This population is many times unwilling to accept the historical past. We see less and less men and most of the time the young who want to learn the history of Europe. This is a painful

⁶⁵ http://en.wikipedia.org/wiki/Culture_of_Europe.

thing that we witness. Our axiology is most of the time denied by the new ideologies and new religious faiths.⁶⁶

Living in Europe is a blessing and we must keep it this way. Europe is our own home. We have all what we want in Europe. There are churches, religion, schools, universities and all that is necessary for a continental life.

ANCIENT AND CONTEMPORARY IN EASTERN EUROPE

When men visit Eastern Europe, they most of the time visit Greece. Many times they visit Romania [North Moldavia] but Greece is a main attraction for world wide map setting. A famous visitor of Greece was Sorbonne graduate Jean Bies. Jean Bies a French philosopher has written a book of Greece that is very famous today in Europe.⁶⁷ In this books which is written some 47 years ago is a very much one of the best books written on Greece probably in all the times. Bies writes down his memories as a young man who for the first time has encountered Hellenic orthodoxy in the recluse monasteries of Mont Athos. Contrary to the many modern western European trends, Jean Bies was very much positive in his encounter with Greece and mostly with Mont Athos who he finds is a unique spot.

In the year 2006 I had for the first time the chance to read the book of Mr. Jean Bies. As one who I am familiar with Eastern Europe I could not forget the times in the past 20th century when west and east in Europe were separated. Realities in the 21st century Europe are no longer the realities from the times when Mr. Jean Bies has visited Eastern Europe from France.

Greece and Romania are very much countries that are a part of the eastern European area. France and England as well Spain are Western Europe. I must address here that I am not a historian. My notions of European history are very much general. But I must address here that to speck of the term "ancient" is the case of Europe is not something that has to create discomfort for us. It is very sure that there is an ancient Europe. Ancient Europe is for modern Hellenics the Greece of Homer.⁶⁸ Basically, we can address that Homer's poetry and ideals are very much definitive for the eastern European ancient past. What is to do today when as we know Homer is long time gone and we are living in the cyberspace area?

Well first of all we must remember Homer and his times. The times of Homer were very much common for both Romania and Greece. Can we learn something from Homer? To this question there are many historians that actually give a positive answer. Homer can be considered from many points of view a main exponent of the ancient European mentality.

Homer is today a person that eventually we remember when we visit a museum or an internet site that gives us very broad notions of his times. But we must remember that this was not the case in ancient Greece or ancient Eastern Europe. In ancient Eastern Europe Homer was a modern Dan Brown so to say. He was very much read. Homer was in Eastern Europe a best sold author. His Illiad and Odyssey were very much some of the best works of literature of ancient Eastern Europe.

If it is to go back in time we will see that there is not much similarity with what we have today. As contemporary fellows we have the duty to remember the past. This is why

⁶⁶ http://en.wikipedia.org/wiki/Religion_in_Europe.

⁶⁷ Jean Bies, *Mont Athos, the burning mountain*, (Paris, 1963).

⁶⁸ <http://library.thinkquest.org/19300/data/homer.htm>.

history classes in our schools have their importance. First we must remember that we must know well our history. Eastern European history is hiding and can learn us many things.

As Mr. Jean Bies from France has addressed, Eastern Europe is a fascinating area. This area has created orthodoxy and very much the so called academic discipline Balkanizing civilization. Many of us we don't like to be called Balkan inhabitants.⁶⁹ But we must remember that each area in the world has its own special traces. Ancient Balkan living is not the same with modern Balkan living.

For Greece and Romania is very necessary to define that living in the Balkan area is not very much something low if it is to know very well our past. Our Balkan past is very much a past of great historical content. Migrations in the Balkan area have made very much our past subject to controversies and different claims.

We must know that most Romanians don't consider themselves a Balkan culture. This is not very much the case of Greece. Most Romanians think that are somehow beyond Balkans. As I have said Balkans is an area that concerns us in as much as in this area we live and exist. What we are confronted today most of the time is a so called enmity between east and west, Occidental and Oriental Europe. Occidental Europe starting with the Middle Ages has created some kind of "definitive separation" between east and west. Unifying Europe is a very difficult thing that we witness. In the tradition of Europe each one wants to be the most known and the best seen among the rest. As modern statistics show there are some 65 countries today in Europe.⁷⁰ Greece and Romania are thus just a small territory.

We must know that due to the many migrations in our area post and great ancient thinkers such as Homer for instance are no longer seen as something constitutive to the European mentality. In fact many of us we don't really know if Homer was Hellenic or Egyptian. The thinking and ideas of Homer have actually founded ancient Greece. Modern Greece is founded on new Hellenism and some other cultural ideals [some of them were shaped in the 20th century by Nikos Kazantzakis and his philosophical school of thought].⁷¹

We can ask where was Romania at the time of ancient times? Romania was at the times of ancient times in the process of formation of Dacia. Thus ancient in eastern European understanding has a very broad meaning. We know for sure that Homer and his times belong to the past and what we understand by eastern European antiquity. This period of time was very productive from many points of view. From this period of time we have the famous epistles of Saint Paul to the Thessalonians.⁷²

Writing on ancient eastern European times is very difficult from many points of view. We must address here that we cannot overcome the past by denial. Thus there is no lack of honesty in being a Balkan inhabitant. As there are honest inhabitants in the alpine area so there can be honest inhabitants in our area. We must recall with all due attention that our calling is for unity and mutual understanding. As eastern Europeans we are called to create a unitary European mentality. We are called to overcome divisions and most of the time hatred. We are all human beings and we are all subject to mistakes.

It is very actual who we understated the notion of European friendship. In fact we will see that in Europe today there are many nominal friendships. Many of us the Europeans we

⁶⁹ <http://en.wikipedia.org/wiki/Balkans>.

⁷⁰ http://en.wikipedia.org/wiki/List_of_sovereign_states_and_dependent_territories_in_Europe.

⁷¹ http://en.wikipedia.org/wiki/Nikos_Kazantzakis.

⁷² <http://www.britannica.com/EBchecked/topic/195896/history-of-Europe/276545/Late-antiquity-the-reconfiguration-of-the-Roman-world>.

live as much as we don't want to deal one with the other. The rich and powerful countries many times live as much as they are the only one who exist. The year 1989 was a year that we all can remember that was a very conflicting year. In fact many times I don't wish to recall what was 1989 for Europe.

Today we must stress the necessity of creating honest friendships between our countries and areas. These friendships can be created too at a historical level based on the common notion of "ancient European history." We have a common reason to address the need for creating lasting friendships. Greece and Romania has a long friendship. This friendship is attested since the times of Alexander Macedon.

For those who know the values of the ancient, Greece is great treasure and a great depository of knowledge. It would be enough to recall the Corinthian past and life. At his times Corinthian life was a model for all Eastern Europe. Times are new today and we don't face the same realities. For many the times of Corinth and the times of ancient Hellenic and Dacian communities are non/existent.

We must know well the past and in the same time we must preserve that past and mostly what is positive from the past. There is lots of positive things in the past of eastern Europe. The Iliad and Odyssey times, the times of the Dacian sport contests are today just part of our history books.

As great intellectual show to us history has the vocation to unite us and to bring us together. The past history that exists between Greece and Romania and as well the rest of the Balkan area must keep us attune with our common roots. We have many things to make in our Balkan area. There are things to make clear many times at a geographical point of view. Thus for instance we know of the Cyprus existence which is a Hellenic land at present. Romania has not expressed a very clear position as far as Cyprus is concerned this is so mainly do to the fact that Cyprus is an island area. As we know Greece has many islands. In this sense, Romania trusts Greece that has a sea country can administer well Cyprus. In the last times Cyprus is a major European destination. We know that in the past there were many debates as far as Cyprus is concerned. Europe has a part at the Mediterranean sea, the same sea where Cyprus is located. Cyprus area is a Hellenic area and we hope it would remain this way.⁷³

THE EUROPEAN STING

Writing on Europe is not something that most orthodox theologians would do. But, taking in consideration that Europe was a land that has offered to the world many saints that I could not enumerate here all, theologian and above all orthodox theologians may have some things to say about Europe. I would not address here that Europe gave some of the greatest philosophers and some of the greatest savants from all the times but Europe gave as well some of the worst dictators mankind had. To enumerate all of them is beyond the present reach of this article.

I would like to address here some words about the concept of sting. What is a sting? The term sting is very broad. The present concern of my article is concerned with the concept of sting as "an ostensibly illegal operation, as the buying of stolen goods or the

⁷³ <http://en.wikipedia.org/wiki/Cyprus>.

bribing of public officials, used by undercover investigators to collect evidence of wrongdoing."⁷⁴

We must remember thus that a sting is a way of deceiving someone, or to try to catch someone who is deceiving or cheating. In Europe for those who are aware of history were many great cheaters and deceivers. Most of those emperors, Alexander Macedon, the Emperors of Rome, Adolph Hitler and his Vladimir Stalin were very much deceiving Europe or were playing great stings to Europe. Why were these persons playing stings to Europe we must remember to the present Romans in Italy that their emperors created in the past an empire that was based on the European lands but they made a sting to Europe introducing in Europe countries from Asia and Africa. During the Roman days, Tunisia was a European country.

All these past events that have culminated with the British Empire who made Australia a part of Europe, even today on the flag of Australia there is a European flag, the flag of England made me to think of Europe as a land of the stings. The point is that Europe as many other land and territory has a history and a identity. Russia is a part of the Sting of Europe. Russia is a land that is extended on two territories: Europe and Asia.

Russia eventually played on of the greatest stings to Europe. This is so due to the fact that there is not just one European Asia but as well a Asian Asia. Thus, we must still ask about the Russian identity? If there is a European identity, how comes that there is above it a Russian identity?

I would like to remind our readers that there is playing with the European identity. Those to play with the European identity must remember first that they play with their own identity. Since finally there is just one European identity, there cannot be two European identities. European identity is not a false identity. European identity is based on a history, on philosophy, of science and on geography. To be a true European you must know well the geography of Europe: the mountains, the champ, the seas, the hills and all the rest.

One great and painful sting that was played in Europe during the days of WW2. As we all know the armies of Germany were very much for the exclusion of the Jewish population. Both Germans and Jews living in Europe were no better one as the others. Jews were Asians as origins living in Europe while Germans were European. This has finally created the most known trials of Nuremberg where the Germans who set the Jews into concentrations camps were judged and condemned. This was actually just a pretext to give more "gas" to European sting that I was mentioning.

The European sting is based on the lack of concern as one for each other. For instance during the days of Alexander the Great Greece was as well as Italy extended on three continent. The lust of power of Alexander the Great was so big that he could not suffer to stay just in Europe. Even today, the consequences of the Hellenic military campaign of Alexander the Great are still something that we are dealing since there are today two Macedonia.

The European sting is something that is based on hate and every and above all of great egos of the many of the present Europeans. Some of the Egos of the Europeans are two great as to accept to dialogue with their fellow Europeans who are less fortunate. The European stings comes when there is dialogue between the same Europeans.

Thus, western Europe and Eastern Europe lives as two separate entities. This was actually what has created the sting for a third major Europeans identity: the Russian identity.

⁷⁴ <http://dictionary.reference.com/browse/sting>.

We the Europeans we should question if the Russian identity is really a European one? How can the Russian identity is a European identity since Russia is 50% a Russian country. We have no doubts about the Ukrainian identity. We question the Russian identity were much. We must remember that Russian has taken many Europeans and took them into the concentration camps in Siberia, into the so called gulags. This was from many points of view a non/European act.

I would like to remind to our readers that there is just one European geography. So there is just one European history. This European identity cannot be subject to questioning or different misinterpretations. The European identity is not based on violence, crime, hate, war or destruction. There is just one European identity, but this identity has many shapes: one is Hellenic, other is Bulgarian, other is German, Italian and other is Austrian. All these countries of Europe are called not to take interest only for their own good but as well for the good of the rest of European counties. Great steps into this direction have been made with the introduction of the Europe as a unique European coin.

Europe is above all a land of culture and civilization. There is thus an European civilization that is known to many. There is for many an European spirituality. It is very unlikely that all Europeans are the same. Some Europeans are superior and some are inferior. Anyway, what are the main attributes of an European? An European is based on an values such as culture, civilization, love for beauty and good, cultivation of science and philosophy, the quest for what is right and positive. Evil, violence, perversity, war making, hate, falsity, lies and the like all by no means European values. This has made for many to think that the European values are Christian values.

My present lines are an attempt as a common European to define the concept of European. Europe is a land that is most likely defined by the degree of civilization that has created. Science, arts, sociology, economy, history and many other are free to flourish in Europe. These are the true marks of the European identity. Love for beauty and kindness are the most authentic European values.

Not all European can have the same knowledge of the beauty and of the good. But these are the main and fundamental notions that define our sense of being European. Many of the we need to question what we can do for Europe and if there is something that we can do for Europe in the most practical ways. The way we build our lands is the way we are going to have them.

Dialogue is a part of the positive European sting. If we don't dialogue one with the other and live as separate entities then the civilization that we are trying to build is going to collapse.⁷⁵ The European values are common values to all and there is no separation for those who are called to develop them. Spirituality and orthodoxy are some of the main spiritual values of the Europeans.

The European quest is an ancient one. This quest is the quest for all that is good and positive. In a certain way, all that is good and positive is European. The evil and the practicing of evil is something that we can address that is not European. Crime and violence are not European values. But we cannot deny we don't see these values to our European fellows. By God's mercy the European ideas has been very productive. Some of the greatest minds of all times have been living in Europe. Starting with Socrates and ending with Albert Einstein, Europe was one of the greatest depositary of human intellects.

⁷⁵ http://en.wikipedia.org/wiki/Demographics_of_Europe.

The Europeans sting is something that we must avoid. We must now work for the destruction of what is good and positive. In the 21st century we must learn to love and to accept one another. This is the only way wars are not going to exist in our lands. In the past of the European antiquity and middle ages, there have been too many wars. Wars were of no good to no one. It is enough to remember the wars of the WW1 and WW2.

What we must invest today is into the perennial European values: science, philosophy, culture, civilization, arts, history and all the rest of good European things that are for the benefit of all. The same there are many who speak of a European religion. European and mostly good Europeans are men who are having the will to be known and to be known by God. Serving God and being servants of God was one of the most fundamental ideals of Europeans. This is why Europe is a land with many churches and monasteries.

Religious life of Europe must be a concern to all of us. We all must be concerned with making a better land and a better life for our families and loved ones. The sense of community and interpersonal community was a very ancient European ideal. Across ages there have been given many descriptions to the European quest. The quest for beauty, the quest for good, the quest for civilization, the quest for science. The European quest is by no means a quest of evil and violence. Those who say they are Europeans and are violent and evil are not true Europeans. In the European way of seeing things, violence and war are not common values. Those who invest into these aspects of the European life are to be told that they invest into nothingness. From the Nobel prizes to the many monuments of art and history Europe is a land of common understanding and acceptance. In Europe we must learn to accept our enemies and to make the effort of love for those who don't share the same conceptions as we do. We must learn to cultivate the sense of decency and of the superior values.

Making of Europe is a process that is not over yet. Europe is not defined by its social and state ideologies but above all for its culture and civilization. If not all of us are rich and extremely rich in Europe, we are still rich and prosperous spiritually and culturally. This is another great offer to us: the spirituality of Europe. The many books and many European libraries are open for us to activate in the service of good and of beauty. The evil and the ugly are not our values and will never be European values.

Making Europe a sting is not something that many European theologians would want. Europe is our homeland and a land that is oriented towards peace and common living. We must all learn how to help one another and avoid as much as we can the divisions that separate and divide us.

ADVANCING IN ANGELIC LIFE

As the Bible describes it, human nature is a fallen nature. Thus from the very beginning we must. Bible doctrine written some few years ago teaches that humankind has fallen due to the original sin of mankind. The Bible sets this into the Garden of Eden. According to Bible doctrines the fall of humankind was made by sin and by the willingness of man to do sin. Sin is a negative universal value that we are confronted with many times. Whether there is moral sin, we will see that if we are really honest with ourselves that sin is most seen today as a nonexistent notion.

The cause of many of our problems is sin and the notion of sin. We know that committing sins is a very vicious road. Sin, which was a dreadful enemy of our Lord Jesus

Christ while on earth is a very „questioned aspect today, whether there is lie, fornication, deceiving, greed and many others sins. Fathers of the Church group sins in 7 categories. The person who did this great category of setting sins in a „category”⁷⁶ was Evagrius Ponticus a very great theologian too easy today sent into oblivion.⁷⁷

Thus we know of the seven sins that most Holy Fathers agree that are the cause of all evilness. The question that many ask is what is beyond the state of sinning? Most Church Fathers agree that lack of sinning [from the seven capital sins of Evagrius Ponticus there are derivatives] is passionlessness. Passionlessness is a state that one man reaches when he is no longer subject to sin or passions. In ancient times this state was named „apathia” meaning the lack of sinful passions.⁷⁸

At the stage of apathy there are only few men attaining. Thus most Church ascetics,⁷⁹ agree that apathy is a state of practical love shown to God and to His acts. Stage of apathy is a very useful stage. Is the stage where we are no longer tempted in a critical way. In apathy we can control our sinful impulses. Church Fathers tell us that this stage is not the definitive state in our quest and way to God. We can say that our question for God is eternal. „Quest

⁷⁶ For this Evagrius Ponticus was named a Christian Aristotle. http://en.wikipedia.org/wiki/Evagrius_Ponticus.

⁷⁷ **Pride** - Pride is an unrestrained and improper appreciation of our own worth. This is listed first because it is widely considered the most serious of the seven sins; pride often leads to the committing of other capital sins. Pride is manifest in vanity and narcissism about one's appearance, intelligence, status, etc. Dante described pride as *“love of self perverted to hatred and contempt for one's neighbor.”* **Greed** - Greed, which is also known as avarice or covetousness, is the immoderate desire for earthly goods, as well as situations such as power. It is a sin of excess. The object a person is greedy about need not be evil, but the issue lies in the way one regards the object, placing inappropriate value on it. Greed can further inspire such sinful actions as hoarding of materials or objects, theft and robbery, trickery, and manipulation. **Gluttony** - Gluttony, which comes from the Latin *gluttirei* - to gulp down or swallow, refers to the sin of over-indulgence and over-consumption of food and drink. The manners in which gluttony can be committed, as first mentioned by Pope Gregory the Great and later reiterated by Thomas Aquinas, are eating too soon, eating too expensively, eating too much, eating too eagerly, eating too daintily, and eating wildly. St. Alphonsus Liguori explained that *“it is not a fault to feel pleasure in eating: for it is, generally speaking, impossible to eat without experiencing the delight which food naturally produces. But it is a defect to eat, like beasts, through the sole motive of sensual gratification, and without any reasonable object”* (*The True Spouse of Jesus Christ*). **Lust** - The sin of lust refers to impure desire of a sexual nature. Sexuality is a gift from God, and not inherently impure in itself. However, lust refers to the impure thoughts and actions that misuse that gift, deviating from God's law and intentions for us. Indulging in the sin of lust can include (but is not limited to) fornication, adultery, bestiality, rape, and incest and can lead to such things as sexual addiction. **Sloth** - Sloth is often described simply as the sin of laziness. However, while this is part of the manifestation of sloth, the central problem with sloth as a capital sin is spiritual laziness. The sin of sloth means being lazy and lax about living the Faith and practicing virtue. The Catholic Encyclopedia explains: *“In general [sloth] means disinclination to labor or exertion. As a capital or deadly vice St. Thomas calls it sadness in the face of some spiritual good which one has to achieve. . . . St. Thomas completes his definition of sloth by saying that it is torpor in the presence of spiritual good which is Divine good. In other words, a man is then formally distressed at the prospect of what he must do for God to bring about or keep intact his friendship with God. In this sense sloth is directly opposed to charity.”* **Envy** - The sin of envy or jealousy is more than merely one person wanting what someone else has; the sin of envy means one feels unjustified sorrow and distress about the good fortune of someone else. The law of love leads us to rejoice in the good fortune of our neighbor - jealousy is a contradiction to this. Envy is named among the capital sins because of the other sins to which it leads. <http://www.aquinasandmore.com/catholic-articles/The-Seven-Capital-Sins/article/252>.

⁷⁸ <http://en.wikipedia.org/wiki/Apathy>.

⁷⁹ Among them I humbly inscribe myself.

for God is the main aim of man.” Fathers of the Church⁸⁰ consider that „apathy from sin” is just a stage in the process of union with God.

What is next from a spiritual point of view beyond apathy? Fathers of the Church consider that beyond apathy there is the angelic life. What is the angelic life? First we must add that there cannot be angelic life without reaching the stage of sinlessness. Meaning that for the Fathers of the Church a person that is willing to sin cannot reach a stage of angelic life.⁸¹ Aim of ascetic life and angelic life is „apathy from sin.” Next to this stage there is angelic life.⁸² Sin is the greatest catastrophe as far as concerning human spiritual life.

The truth is that we are all subject to sin. We sin even if we do not want too. This is so, due to the fact that from the first men who God created human nature is a nature that is willing to sin. Human sin has made our Lord Jesus Christ to accept the cross. Theologians really do not know exactly why sin is so grave to God we can see even in our lives that sin is a great damage. This damage can be seen for instance in alcoholics. A person that is dependent on alcohol is no longer a „genuine and full human person.”⁸³

Unfortunately there are many today willing to cultivate sin not to struggle against sin. We many times pretend we do not see pornographic industries and erotic shows next to our streets and homes. Our environment is an environment open to the possibility of sin. As before the times of the ancients, we cultivate sin. Starting with the 20th century there is a whole industry of sinning. In modern times there are men who cultivate sin.

What we are called finally to cultivate is the angelic life. By the mercy of God in the 21st century we have longed for angelic resources. We have books, tapes, CD and full monographs on the existence of angels.⁸⁴ In our days we must have a very clear way of understanding the calling to angelic life. In most orthodox Churches we can see descriptions of angels and the angelic way. It is still to debate whether the life of angels can be subject to „urbanistic representations.” Since many times men were fascinated with the existence of the angels. Today our internet sites are full with descriptions of angels some of them extremely confusing.⁸⁵

Based on traditional truths, angels are merely „messengers of God” or to use a more appropriate term, angels are „private employees of God.” The same way a company [oil, textiles, business, cotton and the like] has employees, the same way God has „functionaries.” They are the world wide renowned angels.⁸⁶ Angels are seen by theologians as spiritual beings and not as „urban beings.” What we must know today is that we can stop

⁸⁰ This is a period of time that lasts since the times of our Lord Jesus Christ to the year 787 AD when was over the last ecumenical synod of the Orthodox Church took place. This is an approximate date of 753 years in the past of humankind.

⁸¹ Fathers of the Church call this “inner dispositions.”

⁸² Angelic life is an ancient tradition that we have mostly from the Judaic rabbis and the present Christian traditions. <http://www.esotericarchives.com/oracle/dionys2.htm>.

⁸³ In this sense we can see next to us many who are disfigured by sin and the causes of sin.

⁸⁴ Theologians and mostly orthodox theologians question the choosing of the name of Los Angeles [meaning the great American metropolis]. Angels and angelic life is a life that is mostly used for spiritual purposes. Thus, angelic life is holy life not very much a urban life. In spiritual terms urbanism does not have much to do with angelology.

⁸⁵ <http://www.angel-guide.com/names-angels.html>.

⁸⁶ The science the study angels is angelology, but we must know that angelology has not too many in common with urbanism, an “experiment” that is taking place today in United States of America in the great metropolis Los Angeles. <http://bible.org/article/angelology-doctrine-angels>.

sinning and reach a state of angelic life. A person that is not sinning is very much very close to angelic life.

Theologians and mostly orthodox theologians question whether in the urban schema of the metropolis of Los Angeles California the night clubs and the alcohol stores are really a „urban resemblance of the angelic way of life.“ In the writings of the Bible and of the Holy Fathers of the oriental church there is not too much mentioning of a „urban aspect of angelic life.“ Fathers of the Church saw angelic life as the monastic life. Many Orthodox theologians, among them I can count myself see very problematic the name of the city of Los Angeles California.⁸⁷ In this sense, Orthodox Church practices monastic life in orthodox monasteries and not too much metropolises.

Monastic life is very much a way of the angelic life. But we must be careful to understand very well the understanding of angelic life. Angelic life is not a material life. Angelic life is a spiritual life that as far as man is concerned is referring to the loss of the ability of man to sin. In our modern day, perverted men have distorted the great truths of the orthodox teachings on angelic life and made it something urban. True angelic life resemblance probably we can find to places like the Monasteries of Mount Athos, Mount Sinai, Palestine, Egypt, Syrian and the like. We must always have in mind that the Fathers of the Church never thought of angelic life as a life open to urban interventions.⁸⁸

Angelic life is in the Orthodox understanding life with God and His angels. No one can reach this life without the denial of sin. Thus a city that is called Los Angeles and is full of night clubs and alcohol bars is not at all to be named with an angelic name. Orthodox theologians do not encourage making a taboo of the angelic way of life.⁸⁹ Today more than ever we are called to the spiritual understanding of the angelic life. We must understand that angelic life is a spiritual life and not a material life. In this sense to become an angelic person means to be a spiritual person.⁹⁰

The many fold aspects of God

The many fold aspects of God In Orthodox theology we speak of a revelation of God. Theologians speak of a revelation of God. It is to question here what to understand by “revelation of God” in theological terms? By revelation theologians refer to the fact that God is revealing Himself to man in a way that He pleases to do and not in a way in which

⁸⁷ Personally I have never been to Los Angeles. I would like to remind our contemporaries that true angelic life is to be found in Orthodox Monasteries and not urban developments. <http://www.lacity.org/index.htm>.

⁸⁸ In the Orthodox Church the giving of the “great schema” does not have too much to do with a “urban title.” Great schema, or the angelic schema is given to experienced monastic and not too many. Here again we can see some of the shallow aspect of our present human lives. Again here we must question again whether saint John the Theologian who wrote the Book of Revelation and who is considered a treatise on the existence of angels thought of the angels as urban developments. Saint John the Theologian whose theology is so much debated today was a theologian of the angelic. In his book of Revelation we have some of the most relevant descriptions of the way of the angels and their way of existence.

⁸⁹ By taboo we understand to make a subject something more than it actually is. Orthodox east has a long tradition in this sense that cannot be by any means manipulated to some frail materialistic interests. Angelic life is by no means a “urban life.” Angels are servants and messengers of God and not urban dwellers.

⁹⁰ The metropolis of Los Angeles is estimated to a population of 3,833,995 inhabitants. What we need to question is all these men live an orthodox monastic life which is in real sense the angelic life in the orthodox orient??? http://en.wikipedia.org/wiki/Los_Angeles.

humans want God to accept God. In front of the revelation of God to man, man is called to obedience and to submission. Humans cannot question God and the way God reveals Himself to man. Thus, the revelation of God is taking place in freedom. From the "revelation" of God we know that God has many aspects by which He reveals Himself to us. Thus, theology speaks of a "natural" revelation of God. The natural revelation of God is the cosmos. When human mind realizes that the cosmos is made by God, this is what we call a "natural revelation of God." When human mind or the reason realizes that God is beyond the cosmos and is the author of the cosmos this is "supernatural revelation." The conclusion that the cosmos is created by God and that God is beyond the cosmos is a supernatural revelation of God. Thus, outside the revelation of God we can see two aspects in God. The knowledge that we have about God is not all the knowledge that is. The Orthodox tradition considers that no matter how much we know God and about God we will always not be capable to know God in His essence. The essence of God we cannot know. Orthodox theology calls the essence or the "being" of God unknowable. The peak of the knowledge of God cannot make us aware of His being. It is very sure that God is the last reality of human existence. Thus, God is not only the natural and the supernatural revelation but as well the last reality. We can say that from a theological point of view there is no outside reality outside God. From a traditional orthodox point of view human life is a gift from God. For the theologians God is the positive and negative in the same time. By the "negative" of God we do not understand that God is the "author of evil." By negative in theology we understand that God is beyond the human notion of positive and goodness. The peak of positive and goodness is from a logical point of view holiness. What is beyond goodness and the positive from a practical human point of view is holiness. Thus, holiness is another aspect of the life of God. As our creator God is beyond our notions of good and evil. From a profound theological point of view evil is the lack of goodness. We have thus many reasons to believe that God does not have the understanding of the good and of the evil as we do. Our knowledge of the good and of the evil comes from God. Thus, in deep theology in order to have a profound knowledge of the "good" and of the "evil," we must ask God to really direct us. This is what theology calls "theological discernment." Only God can really teach us what the difference between good and evil is. We can say that from a theological point of view the knowledge of the good and evil from the point of view of God is another aspect of the manifold existence of God. Theologians know that there are many levels of existence in God. Theologians consider that from a theological point of view we cannot attribute the "aspect" of the existence of evil. Theology calls the existence of evil as a "ontological risk" in creation. Orthodox theology considers that God is not the author of evil and death. Thus, evil and death are a consequence of the "breaking of the communion with God as was established" by God. Thus, God is the last aspect of existence. There is nothing of what is existent that was not created by God. All the aspects of creation: matter, physical world, cosmic existence are all aspects of the life of God. For scholastic theologians God is the "sum of all complexities of creation." In God coincide all the negatives of existence. God is in the same time the author of the heat and of the ice. God is in the same time the author of the solid and the liquid. For very good reasons the scholastic theologians have called God the "*coincidentia oppositorum*" ("the coincidence of the opposites.") God is in the same time the author of the height and of the depth. God is in the same time a deep abyss and in the same time a "clear sky." God is in the same time the author of the angels and the other of the humans. God is in the same time the author of the matter and the author of the spirit.

God is the last source of existence. As theologians we have reasons to believe that there is no life outside the existence of God.

COSMIC THEOLOGY

There is a cosmic religious constant that we are not aware today and about which I am willing to address few words today. This cosmic constant is the starry sky above us. Each day whether there are clouds or no, we know that above us there is the cosmos. According to modern science the cosmos is infinite. We know thus, that are the billions of planets above us. As we know that science that studies planets and the cosmos is astronomy. From the most ancient times there was a “religious aspect” of astronomy. The religious aspect of astronomy is the fact that God is the author of all the cosmos. God has created the cosmos and He is the one that sustains it. Modern science thinks today that cosmos is self independent and is not a creation of God. We see modern day cosmological theories about the origin of the cosmos as presenting us a separate view of the existence of the cosmos. God does not exist in these theories. Thus, the cosmos is the product of the hazard and of the nothingness. There are thus “nihilistic cosmologies” that depreciate the cosmos from any source of religion. Nihilistic cosmologies are the cosmologies that do not see God as the author of the cosmos and of the existence. From this point of view we have many reasons to believe that modern savants, taking into consideration that there is a “international scientific community” world wide refuses in many instance to attribute to God the role of the creator of the cosmos. Thus, there is a conflict today between “religious cosmologies” and “scientific cosmologies.” This “religion and science conflict is a very old conflict. Orthodox Church acknowledges God as the author of the cosmos by symbolically placing of what is the so called icon of the Pantocreator [Παντοκράτορας] in the center of the is called the naos of the Church. Many of us we are living today and we look to the cosmic space. Obviously, is nothing wrong with looking to the space. But we must address that although as different form the ancient times we look to the space by the most sophisticated technology we must see God as the author the cosmos. Our modern cosmological knowledge do not value much if we do not see God in them. From the most ancient times Orthodox Church has seen God as the author of the cosmos. This is what we call a “religious cosmology.” The perfection of the cosmos we can see it only in the field of religion and not in the field of the science. Thus we must see God as the author of the cosmos. This is not a very easy thing to do if we are looking to all the billions of galaxies that exist. We cannot ignore the cosmic character of the religious conceptions about the universe. Thus, Orthodox Church has a cosmic dimension. Orthodox liturgy as it was stated by many theologians is a “cosmic liturgy.” Orthodox liturgy is a hymn for all the creation. In Orthodox liturgy we express the fact that God is the creator and we are thankful to Him for this. God has created all in wisdom. Orthodox Church is a Church that directs us towards this wisdom that God has manifested in creation. It is very mistaking to see the cosmos as something independent from God. As we are told by modern religious cosmologists such as Pierre Teilard de Chardin, God is the beginning and the end of the cosmos. Modern cosmologies see God as something that has no role in the cosmos. Orthodox theology is a cosmos theology, meaning that we are open to the understanding of the cosmos. Modern cosmologies see God as the author of the cosmic space. Orthodox theology as different from other sciences see God as the creator as the all creator of everything that is existing. Thus,

we must remind to us that we do not exist in a cosmos that is a product of hazard but a product of God. We must acknowledge again and again that we cannot conceive a cosmos without God. Modern sciences think that the technological progress that we have can archive can make us live in a cosmos where there is no need for God. We do think that in man is able to go out into the cosmic space and come back he is able to do it by the will of God. Behind all the great accomplishments of humankind we must know that is God. The tendencies of modern cosmologies is to become self autonomous and to create a scientific climate where there is no place for God and for His presence as creator. We must always remember that we cannot think that cosmos is the product of hazard and we must know that God is the one that is making possible all the knowledge about the cosmos. Radu Teodorescu

ABOUT THE BIRTH OF CHRIST

Issues concerning the fast of Nativity November 15th is marked in the Church calendar as a controversial day. On this day we start fasting. Church advises us to fast this period of time. Some of us may ask why should we fast when outside is almost snowing and is very cold? There are many reasons that we must fast waiting for the Christmas. Orthodox Church is not teaching us to drink Coca Cola on the Christmas season as we are so much invaded on the TV commercials. If our perception of the Christmas is reduced to the Coca cola and our commercial advertising then we have serious reasons to think that our faith is weak. What is the main concern of the Orthodox Church in this period of time for us is to fast. If we fast then we fast for God. The role of the Church is just to make sure that we fast. Orthodox Church is asking us to fast, to abstain from the foods and the meats what we eat most of the time according to our abilities. Fast creates a culinary discipline that we all need. We all know that mostly women are very concerned with their silhouette. If I am to be asked why do we fast on this period of time I would answer that we do not fast for the sake of how we are going to look or if we are going to be attractive to the eyes of men. Fast is a way to show our appreciation towards God. We renounce some foods so we can participate in the life of God, who is immaterial. For Orthodoxy God is immaterial. To have a perception of the immaterial, we must start renouncing to some of our material endeavors. I would say to a first glance that "greasy foods" is very much a cruel culinary diet. There are medical reasons that we must fast. Fat diets are not good for our bodies. I was told many times that Orthodox Church is an ascetical Church. This does not mean that fat men cannot be Orthodox Christians. But we must know that no serious Church encourages fats. Most of the time we fast in Church. In the Orthodox tradition the ones that fast the most are the best. Obviously fasting must be rational, meaning that not all can fast the same. Orthodox Church is asking the months of November and December to fast and to renounce meat and other "fat" culinary delicacies. Orthodox Church is concerned with a real health of the body. A true health of the body as we may consult our doctors we are told most the time that does not come by eating "greasy" foods. I would say as well that Orthodox Church is not a "greasy" church. If we are going to look into the orthodox icons of different saints of different ages and periods we are going to be surprised that they are all most of the time very ascetic. Saints of the Orthodox Church were very ascetical men. To this ascetical dimension is the Church asking us to grow. By fast we grow in the knowledge of the One who is immaterial.

Renouncing matter we direct our lives to the One who is immaterial. This is the profound logic of the fast. In the coming period of the Church is the Nativity. Nativity took place some 2000 years ago. On December 25th we are symbolically with Christ in the manger of Bethlehem. Fast is a way to exercise this function of spiritualizing our lives. Man can reach a superior level of existence by fasting or he can get lower than the animals. Fasting is what the Church calls a ritual. In our case we fast to honor the birth of Christ. A way to show our honor to God, our appreciation for sending His son into this world to be born, to suffer and to unite us with God [the messianic aims] is by fasting. We are all of us familiar with the notion of Messiah. Christ was the Messiah foretold in the Old Testament. Thus, from a religious point of view the periods that is going to start in November 15 is a messianic period. Or better to say a preparatory messianic period. As theologian I can sense that fasting is not convenient today for many. Is far better today to indulge us into the goods of the earth and into the temporary pleasures of this life? This is the question that we must raise. We all know that fasting is not depreciating our health. On the contrary, there are many doctors that tell us that fasting is something good for the health. When we fast we think mostly to health. This is why there is no encouragement for none of us to fast beyond our strength. We must have a consciousness of fasting. The deepest reason of our fasting is our renouncing to the material for the immaterial. There is always a "battle" between the material and the immaterial. Here we are, in the year 2009 ready for a new fast of the Nativity. This is our last calling. God is calling us to the immaterial. This is the hidden meaning of the fast of nativity and in fact of any fast.

ACTUALITATEA LUCRĂRII DOMNULUI GABRIEL LIICEANU "CEARTA CU FILOSOFIA"

În anul 1992 apărea la editura Humanitas din București lucrarea domnului Gabriel Liiceanu *Cearta cu filosofia*. Evident, lucrarea se adresa unor oameni cu competențe profesionale, în special celor din lumea filosofiei, studenților sau absolvenților de filosofie. Evident, cei care nu au cunoștințe de filosofie nu cred că pot face mari comentarii la adresa lucrării domnului Liiceanu dar lucrea este în sine inedită. Aceasta din mai multe motive. Pentru marea majoritate a lumii secolului al XXI-lea a face filosofie sau a fi preocupat de teme de filosofie este ceva neactual care în cele mai multe cazuri aparține epocii antice.

Ca și o persoană care am cunoștințe generice de filosofie, consider că în spațiul filosofic românesc lucrarea domnului Liiceanu a trecut „aproape neobservată.” Din nefericire avem din ce în ce mai puțin oameni sau intelectuali preocupați de temele filosofice. În Europa răsăriteană și în general în spațiul european filosofia este tradiție și această tradiție trebuie să o menținem cât putem mai mult.

Este adevărat că pentru arăta în urmă cu mai bine de 15 ani domnul Liiceanu, în lumea contemporană sensul filosofiei este subclasat sau redus la lipsa de sens de cele mai multe ori. Aceasta în special după ce în filosofie, au apărut așa numitele curente nihiliste pe care teologia creștină le-a asimilat destul de greu. Trebuie arătat că tematica filosofiei nu este în nici un caz o tematică religioasă sau teologică. De aici, lucru pe care domnul Liiceanu căuta să arate în volumul său, apart multe certuri sau multe conflicte în filosofie. În sens generic, teologia dialoghează cu filosofia dar nu recunoaște filosofiei autoritatea în probleme de religie.

Din câte știm filosofi din toate vremurile au avut crezuri religioase separate. Una credea Aristotel în Grecia antică și alta credea Hegel în Germania epocii începutului modernității. Domnul Liiceanu are mari merite în acest sens în a ne explica care este „adevărata filosofie” și care este „negația filosofiei.” Un exponent al negației filosofiei a fost Domnul Emil Cioran care practica o filosofie negativistă sau nihilistă. Această filosofie negativistă sau nihilistă trebuie să spunem că nu mai este filosofie. Este filosofie doar ceea ce se raportează la Dumnezeu și la noțiunea de bine și moralitate în general.

Teologia creștină și în special teologia creștin ortodoxă a încercat de mai multe ori să ofere un răspuns la acest conflict al filosofiei, a „certei cu filosofia” cum o denumește Domnul Liiceanu. Trebuie să ne reamintim că în lumea antică nu exista nici un fel de filosofie negativistă sau nihilistă de genul celor care au apărut în secolul al XX-lea. Filosofia antică aristotelică sau platonice în general este filosofia pură în sensul că ea nu problematiza raportul omului cu Dumnezeu. În acest sens, în lumea contemporană a fi filosof sau a fi preocupat de probleme de filosofie este unul dintre cele mai perimate lucruri în cât la începutul secolului al XXI-lea se vorbește de o „mitologie a filosofilor.”

Cearta cu filosofia pe care am enunțat-o mai sus apare de obicei atunci când o persoană cere de la filosofie mai multe decât poate da filosofia. Aceasta a fost cazul cunoscut al Domnului Emil Cioran care căuta în filosofie ceea ce ar fi trebuit să caute în teologie sau religie. În sens generic filosofia este dorința de înțelepciune a omului sau momentul în care în stadiul de dezvoltare al persoanei umane omul vrea să se înțelească. Din antichitate marii filosofi au fost cât se poate precauți de a nu face din filosofie mai mult decât este ea.

Din punct de vedere teologic a fi filosof este un lucru actual în sensul că Dumnezeu este creatorul înțelepciunii. Așa că atunci când omul vrea să se înțelească ajunge să își ridice și problema existenței lui Dumnezeu. Deficitul filosofic maxim apare atunci când omul vrea să fie „înțelept prin sine,” adică să facă din filosofie o știință antropocentrică și nu una teocentrică. Aceasta a vrut să facă în filosofia românească a secolului al XX-lea domnul Emil Cioran. Personal cred că din punct de vedere filosofic domnul Emil Cioran a fost un filosof eșuat din cauza faptului că pentru el filosofia nu mai era o simplă știință ci a devenit o modalitate de refulare a fricilor teologice.

Țin să subliniez că filosofia nu este teologie. Biserica ortodoxă cunoaște un sfânt filosof este vorba de Sfântul Iustin Martirul și Filosoful. Mai presus de orice în filosofie trebuie să vedem utilul și să nu căutăm să chestionăm de ce este așa și nu altcumva. Din acest punct de vedere filosofia secolului al XX-lea este nonfilosofie. O filosofie care pretinde că poate da răspunsuri la toată problematica legată de existența și viața lui Dumnezeu nu mai este filosofie ci este teologie. În acest sens, în vremurile noastre în filosofie se simte din nou necesitatea de a averiza lumea filosofilor că Dumnezeu nu este o tematică filosofică. Deși există o filosofie a religiei sau o filosofie religioasă, trebuie să știm că filosofia este o știință a minții și a intelectului și nu una a Bisericii sau a Mănăstirii.

Personal m-am bucurat mult când am citit lucrarea domnului Liiceanu. Nevoia de filosofie este o nevoie profundă a europenilor. Mai toți europenii autentici de la Aristotel încoace tind în spre înțelepciune. Știm că teologia numește acest lucru o virtute. Dar acest drum al înțelepciunii are multe capcane. Aceasta atunci când omul realizează cât de nesemnificativă este înțelepciunea lui raportată la înțelepciunea lui Dumnezeu. În sens real, înțelepciunea lui Dumnezeu [creator al cosmosului și al omului] nu mai este o problemă de

filosofie ci este o problemă de teologie. Filosoful care a depășit această demarcație nu ai este filosof ci el este teolog.

Evident, după cum au arătat mai mulți savanți există un „bâlci al științelor.” Aceasta fiindcă multe științe se intersectează. Astfel avem filosofia artei, filosofie socială, filosofie pragmatică, filosofie educațională. Este adevărat că în sânul filosofiei ca și știință există multă buimăceală și confuzie. Se vorbește de o filosofie europeană și de o filosofie americană în foarte multe cazuri. Multe dintre aceste ramuri ale filosofiei au lepădat din nefericire legătura cu „tradiționalul.” Ce înțeleg prin tradițional în filosofie? Prin tradițional înțeleg că a fii filosof în sens real înseamnă a fii un bun cunoscător al istoriei deci al tercutului filosofiei. Nu poate exista un filosof care nu cunoaște trecutul filosofiei. În antichitate filosofia era un mode a fii. Acest lucru nu mai este indentic în veacul nostru când vrem nu vrem lumea a evoluat. La vremea marilor filosofi antici [Parmenide, Democrit, Demostene etc] lumea nu avea parte de progresul tehnic și științific pe care îl avem astăzi. Din această cauză, în secolul al XXI-lea avem o ramură distinctă a filosofiei este vorba de filosofia științei.

Cearta cu filosofia poate în acest sens devenii o „tradare a lui Iuda” atunci când absolvenții de filosofia sau filosofii numai studiază istoria filosofiei și fără de care ei nu putea exista în veacul al XXI-lea. În acest sens, filosofia secolului al XX-lea a fost în ansamblu una dintre acele mai mari „catastrofe filosofice” în sensul că mai mulți filosofi [domnul Liiceanu îl citează în special de filosoful deconstructivist Jaques Derrida] au crezut că filosofia poate accepta orice.

O replică dată Domnului Liiceanu la volumul său este că filosofia nu poate da răspunsuri la problematica profundă a omului prin sine. Ea poate da o sumă de răspunsuri la frământările omului, la semnele de întrebare pe care omul și le ridică referitor la existență, adevăr, libertate, dreptate, cunoaștere și altele. Dar nu trebuie să facem din filosofie o religie cum au făcut mulți încă din lumea antică. Oferta filosofilor la fel ca și oferta sociologilor sau a arhitecților este limitată. Tragedia filosofică începe atunci când filosofia ca știință nu este bine compartimentată. În acest sens o filosofie a haosului sau a negației nu mai este în nici un caz o filosofie ci din contră este antifilosofie. Secolul XX a fost secolul cu cei mai mulți preinști filosofi.

În sânul filosofiei se simte nevoia de epurare de cei care deservesc filosofia. În același timp nu trebuie nici să idolatrizăm filosofia și pe filosofi dar nici să în desconsiderăm și să credem că nu au nici un loc în „lumile noastre.” Este adevărat, că după cum Domnul Liiceanu nu a remarcat filosofii care gravizează în jurul noțiunii de Dumnezeu sunt mult mai buni și mai eficemți ca și filosofi decât acei filosofi [preinși filosofi de fapt] care neagă existența lui Dumnezeu. Negația existenței lui Dumnezeu din cadrul filosofiei contemporane nu este o problemă filosofică cât una teologică.

Eforturile domnului Liiceanu în domeniul filosofiei românești sunt orișicum de apreciat. Este greu de stabilit în ce direcție se îndreaptă filosofia românească. Ceea ce cred personal este că dacă filosofia se îndreaptă în spre forme de ateism filosofic nu mai putem vorbi de o filosofie românească. Acesta ar fii probabil sfârșitul filosofiei românești. În mediul filosofic românesc se resimte necesitatea de a accentua adevărul că integrația filosofică este îndreptățită numai în măsura în care este bine plasată în cadre etice.

Interogațiile filosofice făcute cu scopul de a calomnia și de a negativiza marile adevăruri legate de existența omului sunt o subfilosofie, o aruncare în neant al omului. Țin să avertizez că după secolului al XX-lea au existat prea multe aruncări în neant în domeniul

filosofic. Existențialistul francez Jean Paul Sarte făcea din aceasta pe la mijlocul secolului al XX-lea o modă a întregii filosofii. O astfel de filosofie a neantului care a fost lansată de existențialiști în secolul al XX-lea nu își are nici un sens și este mai mult un fel de „moft intelectual al omului.”

În secolul al XXI-lea cred că nu ne mai putem permite mofturile filosofice ale existențialiștilor sau ale nihiliștilor. Avem cu toții nevoia de înțelepciune și de a ne înțelepții. Nevoia de înțelepciune este în același timp nevoia omului de cunoaștere și de a profunzime. Multora dintre filosofi noștii contemporani trebuie să le reamintim un îndemn simplu „de a nu se juca cu focul” sau mai bine spus de a lua filosofia în sens real și cât se poate de tradițional. Grecitatea și romanitatea europeană au fost creatoare a multor filosofi străluciți. Ei au fost oameni care au dus pe restul înainte și în profunzime. Filosofii sunt chemați de a îi duce pe semenii lor în direcția potrivită în lumea cunoașterii și al moralității.

AȘEZĂMÂNTUL MĂNĂSTIRESC DE LA PRODRUMU DIN MUNTELE ATHOS

“Căci cine nu este împotriva noastră este pentru noi.”
Marcu 9, 40

Lumea ortodoxă are mai multe locuri sfinte sau locuri de reper. În acest sens, un loc de reper al ortodoxiei a devenit după existența Domnului Iisus Hristos Muntele Athos din Grecia sau mai bine spus în sens tradițional din Elada. Ca și spațiu muntele Athos după cum știe bine mai multă lume este destul de mic. Athosul știm că este o peninsulă în marea Agee și este foarte aproape de localitatea unde s-a născut Aristotel, Stagira.

Istoricii ne spun că în jurul portului athonit Dafni fecioara Maria a stat un număr de aproximativ 3 ani [uzndeva prin anii 40 50 după Hristos]. Aici maica Domnului a fost implicată în viața religioasă a localităților de aici. Pe muntele Athos mai înainte de prezentele mănăstiri nu erau decât vreo 5 sau 6 mici sate. La vremea respectivă cum era cazul cam în întreaga Eladă lumea se închina la zei, în special la zei olimpieni. Astfel, fecioara Maria mai înainte de a murii în insula Cipru avea să se implice în lucrarea de încreștinare a atoniților din acele vremuri. Evident, de la timpul în care Fecioara Maria pășea pentru prima dată pe solul neprielnic al Athosului au trecut aproximativ 2000 de ani.

Timpul avea să lucreze după cum arată istoria pentru cinstirea Athosului așa că în zilele noastre muntele Athos, podoabă a Eladei și laudă a lumii ortodoxe a devenit unul dintre cele mai celebre spații religioase de pe glob, unde au loc 20 de mănăstiri mari și mai multe ale mici așezăminte monahale.

Athosul a avut o istorie zbuciumată care a variat între perioade de maximă înflorire sub basilei bizantini până în perioade de restriște generală în timpul dominației otomane. În special sultanii din vremea imperiului otoman au manifestat o ostilitate crescândă față de viața de la muntele Athos. Deși călugării athoniți nu au făcut multe lucruri împotriva stăpânirii otomane, Athosul a devenit un loc destul de prigonit din jurul anul 1453 până prin anul 1877. La acest an Balcanii aveau să fie radicali în ceea ce privește stăpânirea otomană.

Pentru noi ca și români muntele Athos are multe lucruri să ne spună atât din ceea ce privește istoria cât și în ceea ce privește religia pe care o avem. Evident, Muntele Athos este pe suprafața Eladei sau a Greciei și nu este pe suprafața României. Prin urmare, aș dori să scriu puțin despre raportarea actuală la Athos. A devenit o tradiție ca mai toate popoarele

ortodoxe să aibă reprezentanți la muntele Athos. În special în România unde ortodoxia este credința dominantă a majorității muntele Athos este un loc simbolic care amintește de origini și de istoria comună pe care Grecia și România au avut-o în istorie. Să ne aducem aminte că în timpul imperiului Bizantin România și Grecia au fost una și aceeași țară.

Între România și Grecia există o tradiție a relațiilor de cordialitate și de înțelegere. Acest lucru a culminat prin prezența unui lăcaș ortodox de rit elen la muntele Athos. Trebuie să știm că dintre popoarele Europei nu sunt mulți care se pot mândri cu acest lucru. Anglia, Italia sau Franța nu au nici un lăcaș ortodox la muntele Athos.

Pe parcursul anilor muntele Athos a devenit un simbol unde s-au peregrinat mai multe personalități nu numai din lumea ortodoxă ci din toată lumea. Fie că au fost intelectuali, teologi, filosofi sau mari demnari muntele Athos a fost de mai multe ori în centrul atenției nu numai a mass mediei românești dar și a lumii ortodoxe în general. Aceasta și pe bună dreptate: muntele Athos are cel puțin trei mari sfinți ortodocși autohtoni care au trăit acolo. Este vorba de Sfântul Atanasie Atonitul care este considerat întemeiator al Muntelui Athos, Sfântul Nicodim Aghioritul care a fost unul dintre cei mai erudiți sfinți eleni și în cele din urmă am putea amintii pe Sfântul Grigorie Palama fostul ierarh al Tesalonicului care s-a nevoit la muntele Athos.

La muntele Athos au mai fost și alți mari bătrâni duhovnicești dintre care istoria nu îi mai amintește pe toți. Un astfel de părinte duhovnicesc a fost Părintele Paisie Eznepidis [Paisis Aghioritul care a murit în anul 1993] cunoscut în lumea românească pentru exemplarele sale cărți de spiritualitate ortodoxă. Am putea spune că Muntele Athos și-a făcut cu vârf și îndesat datoria față de lumea ortodoxă. Oricum, în lumea ortodoxă și în special în mass media românească s-au făcut mai multe eminsiuni sau documentare TV care au denigrat tradiția autentic ortodoxă de la muntele Athos. Aceasta în special fiindcă femeilor nu este îngăduit să intre în perimetrul atonit ceea ce a atras mai multe critici din partea mass mediei și a oamenilor rău intenționați. Să nu uităm că căderea omului a venit prin neascultarea primei femei de porunca lui Dumnezeu.

Dincolo de prezența sârbilor, a bulgarilor sau a ucrainenilor la muntele Athos, Athosul este un spațiu al spiritualității elene. Acest lucru a fost de mai multe ori uitat. Domnitorii români din evul mediu au fost cât se poate de însuflețiți de idea atonită. Acest lucru însă avea să înceteze din punct de vedere istoric în timpul comunismului românesc. Regimul comunist a voit de mai multe ori oprirea oricărei prezențe românești la Athos lucru care a avut în istorie în special în secolul XX ample repercusiuni în lumea elenă.

Cine merge la Athos trebuie să știe că merge într-un loc cu multă istorie și cu multă tradiție. Dar în cele din urmă nu simpla prezență ne face vrednici de Muntele Athos ci mai mult decât orice capacitatea noastră de a aduce Muntele Athos în inimile și sufletele noastre. Pe internet și pe ziarele din lumea întreagă circulă imagini, filme sau articole despre muntele Athos din America de Nord până în Australia. Nu există european în mare care să nu fii auzit de un sfânt sau de un părinte athonit sau un cântec duhovnicesc de la Athos.

Evident, în epocile când oamenii îl vor căuta pe Dumnezeu, muntele Athos s-a înflori și el în timp ce în epocile în care oamenii se depărtează de Dumnezeu, muntele Athos și tradiția sa milenară se v-a deprecia. Muntele Athos a fost în spiritualitatea elenă am putea spune răsturnarea crezurilor elene antice în zei și în zeități. Din nefericire Elada antică era o țară politeistă și păgână. Acest lucru nu a fost tipic numai Eladei ci întregii lumi antice.

Prezența românească din Muntele Athos vine să sărbătorească relațiile de prietenie și de fraternitate dintre Elada și România. Aceste două țări ambele din spațiu balcanic au avut istorie și obiective comune. Credința ortodoxă este comună atât Eladei cât și României. Tradiția călugărească de la muntele Athos trebuie să fie privită ca și un lucru benefic atât pentru Elada cât și pentru România.

În timpurile când am avut ocazia să vizitez muntele Athos am făcut-o cu mare bucurie dar mi-am dat seama că Athosul are și mulți potrivnici. Nu este destul doar să trecem fugăr prin muntele Athos în goană pentru o cameră mai bună de dormit sau o masă la trapeză mai bună. La Athos trebuie să mergem să ne rugăm și să ne reculegem. La fel de bine la Athos trebuie să mergem și să învățăm din trecut și de la cei care au fost mai înainte de noi.

La Athos nu mergem pentru a ne distra sau pentru a pescui. Evident, priveliștea tipică elenă pe care o putem vedea de la Muntele Athos ne aduce aminte de istoria Europei și a înaintașilor. Mihai Viteazu a fost o persoană care s-a implicat foarte mult în rostul Athosului. Prin urmare, Muntele Athos nu trebuie denigrat ci trebuie mai multe decât orice sprijinit și înțeles în contextul său istoric prielnic. Contextul atonit ne amintește nu numai de începuturile creștinismului și a ortodoxiei ci și de începuturile Europei. La Athos vom afla de unde am plecat și eventual unde vom ajunge ca și europeni.

CÂTEVA GÂNDURI DESPRE IERARHIILE ÎNGEREȘTI

Crezul ortodox mărturisește foarte clar că noi credem în Dumnezeu care este făcătorul tuturor celor văzute și nevăzute. Crezul ortodox mărturisește foarte clar că „cele nevăzute” sunt ierarhiile îngerești. Despre ierarhiile îngerești s-au scris mai multe lucruri.⁹¹ Termenii folosiți pe parcursul timpului referitor la ierarhiile îngerești sunt destul de mulți. În orice caz mai mulți sfinți părinți ai Bisericii Ortodoxe vorbesc de existența îngerilor sub formă de ierarhii.⁹² Aceste ierarhii ale îngerilor au fost de mulți asemănate în termenii omenesți cu ierarhiile din cadrul unei armate sau a unei unități militare. În mod evident ierarhiile militare nu sunt ierarhii îngerești. Sfinții Părinți pentru a putea face mai pe înțeles modul în care funcționează îngerii lui Dumnezeu au folosit mai multe analogii. În acest sens, cea mai bună analogie a modului de operare a ființelor îngerești a fost cea a IERARHIILOR.⁹³

Termenul de ierarhie este un termen de origine elenă și el înseamnă „început al sfințeniei.”⁹⁴ Evident există mai multe ierarhii în lumea în care trăim. Știm de ierarhii

⁹¹ În ortodoxia românească în special la mănăstirile din Nordul Moldovei găsim mai multe reprezentări ale ierarhiei îngerilor. A se vedea în acest sens pereții exteriori ai mănăstirilor Voroneț, Sucevița, Arbore, Humor și ai restului mănăstirilor românești din acele regiuni. http://ro.wikipedia.org/wiki/Bisericile_pictate_din_nordul_Moldovei.

⁹² Termenul pe care teologia iudaică îl folosește pentru ierarhiile îngerești este de sefirot. <http://en.wikipedia.org/wiki/Sephirot>. Mulți teologi ortodocși consideră termenul de sefirot ca nefiind ortodox. Termenul de sefirot folosit în terminologia iudaică are în mai multe contexte sensul de ierarhie sau cunoaștere a lui Dumnezeu. <http://en.wikipedia.org/wiki/Sephirot>.

⁹³ Organizarea ierarhică a ființelor îngerești este una cât se poate de complexă și greu de definit.

⁹⁴ „Probabil că de mai multe ori folosim în vocabularul nostru termenul de ierarhie fără să știm de unde provine. Termenul elen este de *ιεραρχία*. La nivel evident nu se știe exact de unde provine acest termen. Știm doar că el este larg dezbătut de Sfântul Dionisie Areopagitul. „O **ierarhie** (în Greacă: **Ιεραρχία**, e derivat de la *ιερός*-ieros, sacru, și *άρχω*-arho, regulă) este un sistem de ranguri pentru a clasifica oameni și lucruri, unde fiecare element a sistemului (cu excepția celui mai înalt element) e subordonat unui alt element. Unul din

profesionale, de ierarhii comerciale, de ierarhii industriale și de ierarhii tehnice. Știm că au existat ierarhii și între marii filosofi antici.⁹⁵ Mai toți marii sfinți părinți au scris despre ierarhiile îngerești. În mare tot ce știm la modul sigur despre îngeri este faptul că ei au fost mai mult decât orice ființe create de Dumnezeu mai înainte de facerea lumii. Prin urmare de ce este necesar să studiem marile adevăruri referitoare la ierarhia îngerilor.⁹⁶

„In lucrarea "Ierarhia celesta", regasim foarte multe referiri in legatura cu "beatificele ierarhii angelice prin care Tatal Ceresc a manifestat plin de generozitate lumina Sa si cu ajutorul carora noi putem sa ne elevam fiinta pana la splendoarea Sa absoluta". Ierarhiile ceresti, mai spune Dionisie Areopagitul, participa la guvernarea intregii creatii si sunt mult mai apropiate de Principiul Divin, reflectand intr-o proportie mult mai mare vointa divina decat se produce aceasta in cazul oamenilor. Intr-adevar "iluminările Principiului Divin se implinesc mai intai in ei si apoi prin ei ni se transmit noua, oamenilor, revelatiile superioare". Ierarhiile ceresti sunt in numar de noua, la randul lor subimpartite in trei ordine majore, numite si triade: prima se afla cel mai aproape de Dumnezeu si cuprinde Serafimii, Heruvimii si Tronurile, cei "cu multi ochi si multe aripi". Al doilea ordin este format din Domnii, Virtuti (sau Puteri) si Stapaniri, iar cel de-al treilea ordin este format din Intaietori, Arhangheli si Ingeri Ierarhia angelica a Serafimilor Despre semnificatia numelor data Serafimilor, Dionisie afirma ca: "Neobosita si continua lor miscare in cadrul Realitatii Divine, caldura, fierbinteala, clocotul acestei eterne miscari continue, stabila si ferma, care urmareste sa-i aduca pe subordonatii lor ierarhici la acelasi nivel cu ei, elevandu-le energia, facandu-i sa arda si sa se "inflatoreze" pana ating o vibratie egala cu a lor, putere purificatoare de o intensitate asemanatoare cu cea a fulgerului, natura luminoasa si stralucitoare care nu se oculteaza si care nu poate fi stinsa niciodata, luminand orice obscuritate si sublimand tot ceea ce este negativ, aceasta este semnificatia numelui de Serafim." Ierarhia angelica a Heruvimilor "Cat despre numele heruvimilor, aceasta reveleaza puterea lor de a cunoaste si contempla Divinitatea, capacitatea de a primi darul de lumina cel mai inalt si de a contempla demnitatea Principiului Divin in atotputerea sa originara, capacitatea lor de a se umple de intelepciune si de a comunica, fara invidie, celor din ordinul urmator, propria lor cunoastere." Ierarhia angelica a Tronurilor "Cat despre numele Tronurilor, spirite foarte inalte si sublime, acesta ne arata ca ei transcend datorita puritatii lor orice inclinatii negative, ca ei aspira catre varful desavarsirii intr-un mod supraomnesc, ca se dezic ferm de orice atitudine josnica, ca stau intr-un mod ferm si neclintit in jurul Celui Preainalt, ca poarta ceea ce pogoara din Principiul Divin cu un calm

primii oameni care au utilizat acest termen a fost Areopagit care a folosit cuvântul în contextul unei ierarhii celeste, și a unii ierarhii ecleziastice [1]. Aceasta a fost originea definiției "domnia preoților". Unele biserici, ca cea Romano-Catolică și cea Ortodoxă au tabele de organizare care sunt "ierarhice" în sens modern a cuvântului (tradițional Dumnezeu este zenitul ierarhiilor). Astăzi acest termen este întrebuințat pentru a denumi sisteme ierarhice similare și în alte contexte. O ierarhie poate uni unități direct sau indirect, vertical sau orizontal. Unele legături directe într-o ierarhie sunt la superiorul tău, sau la unul din subordonații tăi. Legături indirecte, însă pot să se extindă "vertical" în sus sau în jos pe mai multe căi în aceeași direcție. Totuși, toate părțile ierarhiei care nu sunt unite într-un mod vertical pot fi unite între ele într-un mod "orizontal" unite prin o cale care merge în sus până la primul superior comun și apoi înapoi în jos. Acest concept e ilustrat de către niște coluctrători, unde nici unul nu e șeful lui celălalt, însă ambii au un superior în comun pe un rang mai înalt." Adus de la <http://ro.wikipedia.org/wiki/Ierarhie>.

⁹⁵ Știm astfel de faptul că Platon sau Aristotel aveau întâietate față de restul marilor filosofi. Mulți din istorie au încercat să stabilească supremația ierarhică a platonismului față de aristotelism. Oricum, există o ierarhie a filosofilor. În lumea antică lupta pentru supremație se dădea între Platon și Aristotel.

⁹⁶ <http://sebastianstanculescu.ro/ce-sunt-cele-noua-ierarhii-ceresti>.

de necrezut și în sfârșit ca sunt purtătorii lui Dumnezeu, deschisi să primească darurile sale." Ierarhia angelică a Domniilor Să vedem acum ordinul intermediar al fiintelor ingeresti, numite Domnii, Virtuti sau Puteri și Stapaniri, nume care ne revelează caracteristicile lor. "Eu cred", spune Dionisie, "ca numele revelator al sfintelor Domnii ne arată capacitatea lor de elevare, care niciodată nu este diminuată, fiind liberă de orice compromis; ele nu coboară, nu răspund niciodată unei realități dizarmonioase și tiranice, sunt deasupra oricărei aservități degradante, intra cât mai mult posibil în comuniune cu Principiul Divin." Ierarhia angelică a Virtutilor Numele sfintelor Virtuti semnifică curaj în toate activitățile, un curaj care nu obosește niciodată să cumuleze lumina Principiului Divin și care este intens și ferm orientat spre a-L reflecta pe Dumnezeu în ființa lor."

Ierarhia angelică a Stapanirilor "Cât despre numele sfintelor Stapaniri aceasta arată egalitatea în grad cu Domniile și cu Virtutile, abilitatea de a acumula daruri divine, puteri supraomenești." Ierarhia angelică a Intaietorilor A treia ierarhie cerească cuprinde Intaietori, Arhangheli și Ingeri. Dionisie spune: "Numele Intaietorilor indică un caracter divin suveran și o putere de comandă, care este în perfectă consonanță cu puterile suverane; ei se modelează după același Principiu Unic, izvor al tuturor principiilor; ei, cu ajutorul bunei coordonări a ierarhiilor suverane, exprimă acest principiu ca Principiu ordonator suveran." Ierarhia angelică a Arhanghelilor "Sfântul ordin al Arhanghelilor, prin poziția sa centrală în ierarhie este legată în mod egal atât de sfântii Intaietori cât și de Ingeri." Arhanghelii "primesc pe scara ierarhică lumina Principiului Divin prin intermediul ordinilor primare și le transmit plini de bunătate Ingerilor, care la rândul lor ni le manifestă nouă, ca răspuns la sfintele atitudini ale celor care devin iluminați de Divin. Ierarhia angelică a Ingerilor "Cu ingerii", spune Dionisie Areopagitul, "se încheie și se completează ordinele Fiintelor cerești, pentru că Ingerii, ultimele dintre entitățile cerești, posedă caracterul de mesageri și sunt cei mai apropiați de noi; de aceea, mai mult lor decât celorlalți li se potrivește numele de ingeri deoarece sarcina lor este aceea de a se ocupa de tot ceea ce este manifestat și mai mult, de lucrurile din lumea aceasta. Rezumând în final îndatoririle și rolul ierarhiilor cerești, Dionisie Areopagitul afirmă că "Inteligentele cerești sunt toate revelatoare și mesagere a ceea ce le precede. Cele mai elevate sunt animate direct de Dumnezeu, în timp ce celelalte, fiecare după forțele lor sunt sub tutela entităților animate de Dumnezeu."⁹⁷

Fără nici o îndoială pentru cei care sunt interesați se pot spune multe despre orânduirea îngerilor. Îngerii sunt mai mult decât orice ființe care au un anumit tip de organizare și de a funcționa modul lor este prin excelență unii ierarhici. În vremurile noastre spre desosebire de timpurile sfinților părinți, nu mai sus prea mulți interesați de existența îngerilor. Îngerii au mai mult decât orice o organizare ierarhică care stă sub conducerea lui Dumnezeu. Diferitele organizări ale îngerilor variază de la epocă la epocă. Astfel au fost mai mulți teologi care au încercat să stabilească o ierarhie a îngerilor. În orient s-a conceput că cea mai superioară ierarhie a îngerilor este cea a serafimilor. Serafimii sunt cei care după mai toți sfinții părinți ai funcției cât se poate de evidente de slujire a lui Dumnezeu. În acest sens, pe parcursul veacurilor au existat mai multe persoane care au încercat răstălmăcirea învățăturilor despre ingeri.⁹⁸ Îngerii și ierarhia lor sunt încă subiecte pe care trebuie să

⁹⁷ <http://www.esoterism.ro/ro/ierarhiiangelice.php>.

⁹⁸ Un astfel de roman este și romanul Îngerii și demoni a lui Dan Brown care pune bazele unei anghelologii netradiționale menită să „răstălmăcească” ceea ce știm din tradiția ortodoxă și din Sfinții Părinți. [http://en.wikipedia.org/wiki/Angels_&_Demons](http://en.wikipedia.org/wiki/Angels_%26_Demons). Mă recent acest roman a devenit și subiectul unei producții

facem cât putem mai mult încercări de a elucida realitatea lor. În zilele noastre se cuvine să trăim cât mai mult în „exemplul îngerilor” lui Dumnezeu și nu prea mult în propriile noastre căi și modalități de înțelegere.

Se cuvine să știm că dincolo de toate modalitățile de angheologie pe care le avem astăzi rămân tradiționale învățările ortodoxe.⁹⁹

TEOLOGII SECOLULUI AL XX-LEA

Sentimentul de „aducere aminte” este un sentiment variat. El poate primii trăsături „nostalgice”, melancolice sau entuziaste. Oricum, la fel cum omul a fost fascinat de existența lui Dumnezeu din zorii umanității, teologii au fost cei care din cele mai vechi vremuri s-au dedicat lui Dumnezeu și cunoașterii Sale. Unii spun că teologii au fost de fapt zadarnici, fiindcă în cele din urmă cine poate cuprinde „infiniul și infinitatea lui Dumnezeu?” oricum, faptele reale atestă că teologii nu au lucrat în zadar. Prin urmare, ortodoxia a desemnat pe trei sfinți protectori ai teologilor. Este vorba de Sfântul Ioan Teologul, Sfântul Grigorie Teologul și Sfântul Simeon Noul Teolog.

Deși sfinții teologi au fost numai trei, teologii au fost mai mulți unii dintre ei uțați de negura vremurilor. Secolul al XX-lea a avut din punct de vedere teologic extrem de mulți teologi extraordinari și de elită. Un astfel de teolog a fost elenul Panayiotis Nellas una dintre cele mai autoritative figuri teologice ale ortodoxiei secolului al XX-lea. Oricum, secolul al XX-lea a fost încheiat. Teologilor li s-a cerut din partea lumii să facă un bilanț a ceea ce au fost ei în secolul al XX-lea. În ansamblul secolului al XX-lea am putea spune că a fost un secol zbuciumat. Dar, din mila lui Dumnezeu, secolul al XXI-lea în spre care noi privim acum cu nesiguranță am putea spune că și-a făcut datoria. În special în secolul al XX-lea din multitudinea de teologi care au existat s-a ajuns la concluzia că au existat în special trei mari teologi. Este vorba mai mult decât orice de Dumitru Stăniloae, Georges Florovsky și Iustin Popovici.

Aceste trei figuri au fost marcante pentru teologia secolului al XX-lea și în special pentru teologia ortodoxă. Ei sunt acum trecuți în lumea dreptilor, dar noi trebuie să ne aducem aminte de ei. Secolul al XX-lea a avut și alți mari teologi dintre care am putea să îi enumerăm pe Ioan Paul al II-lea, Jean Danielou, Olivier Clement, Ioanis Romadidis, George Metalinos și și mulți pe care spațiul nu mi-ar ajunge să îi enumer.

Prezentele rânduri se vor o comemorare a celor mai reprezentativi teologi ai secolului al XX-lea. Acești teologi care evenimentul nu toți au ajuns la sfințenie au fost pentru mulți din secolul al XX-lea repere și adevărate modele. Numai în România secolului al XX-lea am putea să ne aducem aminte mai înainte de anul 1993 pe câți nu au ajutat și a susținut lucrările părintelui profesor Dumitru Stăniloae? Anul 2011 este pentru teologia ortodoxă am putea spune mai mult decât orice un an al bilanțului. Din anul 2000 am putea spune că teologia ortodoxă se află în durerile nașterii unor alții teologi care vor duce mai departe teologia ortodoxă.

Priveliștea care ne stă înainte este amplă fiindcă nu știm cu ce fel de probleme ne vom confrunța în secolul al XXI-lea. Oricum umanitatea are nevoie de teologi, dar tot umanitatea

cinematografie extreme de urmărite pe glob având ca protagonist pe actorul Tom Hanks.

⁹⁹ O măsturisire anghelologică despre existența îngerilor a facem când cântăm imnul liturgic „ceea ce ești mai mărită decât serafimii și mai mărită decât heruvimii.” Imnul „Cuvine-se cu adevărat...” este un imn cât se poate de cunoscut în zilele noastre. Fără să ne dăm seama el este și o măsturisire anghelologică.

trebuie să îi cultive și să le accepte mesajul. Rostul teologului am putea spune este unul extrem de complex și de dificil. Aceasta nu numai din punct de vedere religios ci și din punct de vedere uman. Aceasta fiindcă „pretențiile lumii contemporane” am putea spune că sunt de mai multe ori nefondate și insuficiente. Dacă Dumnezeu există, atunci omului îi este îngăduit să cultive sau să aibă teologi.

Nu toți putem devenii teologi, dar putem studia ceva din teologie sau putem să îl experimentăm pe Dumnezeu în sens teologic. Chemarea teologilor este extrem de înaltă dar din mila și din bunătatea lui Dumnezeu ea nu este imposibilă. Prin urmare, teologia este o știință grea și dificilă dar ea nu este imposibilă, aceasta fiindcă Dumnezeu însuși nu este imposibil. A îl căuta pe Dumnezeu este firescul naturii umane, doar că am putea spune căutarea lui Dumnezeu este tautologică din punct de vedere uman fiindcă după cum ne spune trecutul Dumnezeu este Cel care ne caută pe noi. Biblic aceasta a fost exprimată în parabola fiului risipitor care a fost așteptat de tatăl său când s-a întors.

Ortodoxia consideră că teologic cu toții suntem fii risipitori, persoane care la un moment dat am uitat de adevăratele repere ale existenței. Este adevărat că teologii antichității nu sunt aceiași cu teologii secolului al XXI-lea. De fiecare dată când am ocazia să scriu despre teologi o fac cu mare bucurie. Dar ca și unul care fac parte din tagma teologilor și în special a teologilor ortodocși mă cuprinde de multe ori un sentiment de durere și de tristețe pentru teologii care au fost mai înainte din punct de vedere temporar. Dumitru Fecioru, Teodor Bodogoe, Hans Urs von Balthasar, Sofronie Saharov, Nicolae Mladin, John Meynedof sau Alexander Schmenann au fost nume care au răsunat pe buzele umanității în secolul al XX-lea. Ei nu numai că au fost teologi, dar au fost și deschizători de drumuri și de panorame spirituale. Cine din lumea ortodoxă nu își amintește cu plăcere lectura unei cărți de Părintele Alexander Schemann?

Azi ne întrebăm cu toții din nou la început de secol al XXI-lea sunt teologii necesari? Răspunsul la această întrebare este că da, avem nevoie de teologi dar trebuie să fim conștienți că nu toți dintre ei sunt sfinți. Prin urmare pentru neputințele sau imperfecțiunile teologilor nu trebui să îi calomniem sau să îi descosiderăm ci trebuie să ne rugăm pentru ei ca ei să fie la înălțimea chemării lor.

BUNA PURTARE SAU ETICA COMPORTAMENTULUI UMAN

În mare parte în țările civilizate ale lumii comportamentul uman este un obiect de studiu a mai multor discipline. Știm astfel în special de două discipline de studiu care abordează comportamentul uman. Este vorba mai mult decât orice de „etică și de antropologie.” Astfel omul din copilărie este crescut și educat după anumite reguli sau cerințe. În școlile publice se știe foarte bine de „nota la purtare.” Oricum, ce am putea spune de comportamentul uman la o primă vedere?

Despre comportamentul uman s-au scris foarte multe lucruri. Comportamentul uman este mai mult decât orice ceea ce am putea denumi parte integrantă din mediu social sau societatea în care trăim. Relațiile umane se stabilesc cel mai mult decât orice pe anumite criterii și pe baza unor convenții. Există astfel mai mult decât orice ceea ce am putea denumi „categorii sau grupări” ale comportamentului. Ortodoxia mărturisește că Dumnezeu l-a creat pe Dumnezeu liber, dar tot Dumnezeu a lăsat și anumite „cerințe omului.” În antichitate aceste precepte au fost cel mai mult grupate în jurul Decalogului sau a celor 10

porunci pe care Dumnezeu le-a lăsat lui Moise. Ulterior, după legea mozaică ele au fost depășite de poruncile aduse de Hristos care toate reglementau comportamentul uman.

Creat de Dumnezeu, omul are de realizat anumite cerințe pe care Dumnezeu le vrea de la noi. Omul trebuie să fie mai mult decât orice o persoană morală, cumpătat, comunicativ, bine dispus și lipsit de ranchiuni față de semenii săi. Vedem însă că aceste calități naturale ale omului sunt contestate de foarte mulți din zilele noastre. Omul este astfel de mai multe ori susținut de mas media și de diferitele mode sociale încurajat să aibă un comportament agresiv sau violent.

Ortodoxia este împotriva comportamentului agresiv. Domnul Iisus Hristos însuși ne spunea în vechime că atunci când suntem loviți să întoarcem și celălalt obraz. Comportamentul agresiv și violent este mai mult decât orice ceea ce am putea denumii „problematica principală” a medilui social actual. Avem din ce în ce mai mulți oameni care instigă la violență, agresivitate și haos. Haosul social și promotorii săi sunt dincolo de orice ceea ce am putea denumii principalele problematice ale zilelor noastre.

Adepții haosului sunt adevărate pericole sociale și cei care ne periclitează „progresul sau evoluția noastră ca oameni neam sau popor.” Haosul este illogic. Haosul este mai mult decât orice lipsa oricărei ierarhii sau rânduiei. Atunci când haosul iese biruitor într-o comunitate mai mult decât orice se instaurează răul. Haosul este o formă rafinată a răului care se bazează pe „confuzie și confundarea axiologiei și a reperelor.” În haos nu se poate progresa și nici nu se poate avansa. Haosul este mai mult decât orice mediul de „avansare a răului.” Răul și răufăcătorii sunt adepții haosului și a neorânduiei.

În orașele noastre din ultimele zile putem vedea în special tendințe opuse. Lucrarea antică a lui Aristotel *Politica* din nefericire este extrem de greșit înțeleasă în zilele noastre. În antichitate Aristotel din Stagira ne-a lăsat un volum celebru și contestat. Este vorba mai mult decât orice de *Politica*. Ce putem învăța din *Politica* lui Aristotel?

Aristotel ne spunea că mediul urban nu trebuie să fie un mediu al haosului în care „neliniștea nesiguranța și teroarea trebuie să domine.” Ca și locuitori ai orașelor, satelor sau comunelor cu toții trebuie să ne aducem aportul la bunăstarea sau bunul mers al comunității. Conducătorii ai comunităților noastre trebuie să fie oameni competenți și responsabili sau mai mult decât orice capabili. În acest sens, ca și locuitori ai comunităților noastre mai înainte de a cere comunităților noastre de a „face” sau „favoriza” lucruri pentru noi, în primul rând trebuie să fim siguri că noi ne aducem aportul pentru comunitatea în care trăim.

Comportamentul uman din zilele noastre este un comportament al crizei și al marilor transformări. „Dezinvoltura urbană” a fost de mai multe ori subiect al unor interpretări eronate. În funcțiile de conducere ale comunităților noastre trebuie să avem oameni competenți și capabili pe care ne putem baza. Este destul de nefericit și eronat că în comunitățile noastre europene și românești sunt promovați în funcții cheie oameni neșcoliți și needucați.

Poate că în anul 2011 este vremea să ne venim în fire și să ne aducem aminte că este necesar să trăim cu conștiința și cu viața împăcată că am putut face tot ceea ce se putea pentru comunitatea sau mediul urban din care facem parte. În primul rând, localitatea în care trăim reflectă cine suntem și cel fel de comportament avem. Dacă în localitatea în care trăim lucrurile sunt în neorânduială și sunt în haos aceasta reflectă foarte bine comportamentul nostru și gradul nostru de civilizație. Axiologia și valorile lumii de azi sunt confuze și de multe ori haotice. Este necesar să ne aducem aminte de lucrurile

creatoare și bune pe care ne putem face sau realiza. Aceasta trebuie să fie de fapt ultima și prima noastră motivație.

LOGICA ÎN MARILE RELIGII ALE LUMII ÎN SECOLUL AL XXI-LEA

Logica este o știință exactă care se înrudește cu matematica, fizica sau cibernetica. Termenul de logică provine din elinescul λογος care la origini înseamnă cuvânt, rațiune sau știință. Printre primii care au folosit termenul de logică din istoria lumii au fost filosofi stoici, Heraclit, Democrit, Aristotel sau Filon. În rândurile de față nu îmi propun să scriu o istorie a logicii fiindcă acest lucru a fost făcut de mulți alții mai înainte de mine și mult mai competenți. Ceea ce voi încerca să subliniez în rândurile de față este mai mult decât orice relația dintre logică și religie. Orice religie fie că este falsă sau adevărată se bazează pe o anumită logică sau pe un anumit set de elemente logice.¹⁰⁰

Prin urmare știm că ceea ce este logic este ceea ce are rost, ceea ce se leagă, ceea ce se deduce, ceea ce este rațional sau ceea ce este bine gândit. Logic, ne vom pune întrebarea cum se raportează logica la religie, sau dacă există o logică în religie. În rândurile care urmează vom vedea că religiile adevărate au o logică în timp ce religiile false nu au nici o logică sau dacă au o logică ea este una aparentă. Prin urmare, mai înainte de a adera la o anumită religie este bine să vedem dacă acea religie este logică sau are o logică. Marile religii ale lumii se împart în trei mari categorii: 1. religii monoteiste, mai bine spus religiile care recunosc existența unui singur Dumnezeu [care sunt și religiile adevărate], 2. religii dualiste, care susțin că bine și răul există din veșnicie și vor exista în veșnicie; 3. religii politeiste care susțin existența mai multor dumnezei, cum au fost religiile păgâne antice [și care sunt religii false]. Ca și o paranteză mai putem include și religiile panteiste care cred că Dumnezeu și universul sunt tot una.

Prin urmare, logica se aplică și în cazul religiilor, testul logicii fiind mai mult decât orice un criteriu pentru a stabili autenticitatea și valabilitatea unei religii sau a unui set de crezuri religioase. Vom vedea însă că sunt foarte multe religii care nu au nici o logică și care le cer aderenților să practice lucruri ilogice și neraționale. Principiul fals adevărat este un principiu care se aplică și în lumea religiilor, care știm că sunt extrem de diverse și diferite. Trebuie să spunem însă că logica distrugerii și a răului este una falsă sau mai bine spus aparentă. Răul nu este logic și cei care vor să îi caute o logică nu o vor găsi. Vom vedea că dintre toate religiile sau marile religii ale lumii creștinismul are cel mai mult logică. Creștinismul susține căderea omului în păcat și necesitatea unui Mântuitor care istoric a fost Domnul Iisus Hristos. Logica persoanei Domnului Iisus Hristos a venit pe fondul păcatului omului și a primilor oameni. Le fel de bine marile teme ale creștinismului sunt extrem de logice. Există o logică implicită în pocăință: odată ce omul a păcătuit el se poate expia de păcatul său prin pocăință. La fel de bine există o logică eshatologică: cei buni vor merge în rai cu îngerii lui Dumnezeu în timp ce cei răi vor fi pedepsiți și vor merge în iad cu diavolii.

Tot ceea ce a creat Dumnezeu am putea spune că are o logică sau mai mult decât orice este logic. O logică există în univers în ceea ce privește stelele, galaxiile și constelațiile care dovedesc existența unui puteri sau forțe supranaturale care nu poate fi decât Dumnezeu. Tot o logică există în natură care a fost creată de Dumnezeu: întunericul este noaptea, lumina este ziua, plantele sunt pentru a putea respira și omul este făcut pentru a fii stăpân peste lume și univers. O logică există și în modul în care a fost creat omul:

¹⁰⁰ A se vedea Iancu Lucica, *Logica generală* (București: Editura Tehnică, 2008).

urechile sunt pentru auz, ochii pentru vază, nasul pentru miros și respirație, gura pentru mâncare și vorbire. La fel de bine organele interne ale omului cum ar fi inima, plămânii, ficatul sau stomacul toate au o logică. Logica internă a omului este fără doar și poate lăsată de Dumnezeu.

Religiile autentice nu resping logica. Toate preceptele unei religii au o anumită logică. Postul este mai mult decât orice abstenență de la mâncare care vine să arate faptul că noi suntem dispuși să Îl slujim pe Dumnezeu renunțând la noi înșine. Spovedania pe care unii dintre noi o facem mai des în timp ce alții mai rar are logica de a ne ierta păcatele. Mersul la Biserică are și el o logică fiindcă știm din Noul Testament că Domnul Iisus Hristos a întemeiat Biserica „pe care nici porțile iadului nu o vor birui.” Există astfel o logică pneumatică sau duhovnicească a vieții religioase care ne spune că Dumnezeu nu este nelogic ci din contră supralogic și autor al logicii. Rugăciunea are o logică foarte bine pusă la punct: există rugăciuni de cerere, în care cerem lui Dumnezeu sănătate, fericire, viață bună, mântuirea celor decedați; există rugăciuni de mulțumire în care îi mulțumim lui Dumnezeu pentru toate binefacerile Lui. La fel de bine există rugăciuni de laudă în care Îl laudăm pe Dumnezeu pentru că a creat lumea, universul și pe om. Totul am putea spune au o logică în Dumnezeu.

Ceea ce este cel mai trist este că în vremurile noastre există foarte multe religii și concepții religioase care nu sunt logice sau mai bine spus nu au o logică. Unele dintre religiile orientale doar minează o logică. Exemplele ar fi prea multe ca să le pot enumera pe toate. În special doctrinele hinduse sunt lipsite de logică. Ele susțin că la finalul timpului și a istoriei nu v-a exista nici un fel de altă existență ci omul v-a ajunge indiferent de faptul dacă a făcut bine sau rău la contopirea cu Marele Tot sau Brahman în ceea ce ei denumesc nirvana. Realitatea este însă cu totul alta. În religie și în special teologie putem vorbi mai mult decât orice de o logică soteriologică. Pentru a se mântui omul trebuie să respecte un anumit set de precepte sau obligații. Aceste precepte gravitează foarte mult în jurul ideii de a nu face răul.¹⁰¹ În logica soteriologică cei buni vor fi mântuiți în timp ce cei răi vor fi damnați.

Mai apoi putem vorbi de o logică ascetică. Această logică o au în special marii asceți. Pentru a ajunge la un anumit grad de viață duhovnicească sau angelologică marii asceți fac o sumă de renunțări care culminează în cazul călugărilor cu renunțarea totală la familie, lume, averi și ranguri. Prin aceasta ei devin maeștrii ai vieții duhului sau angelologice. Istoria Bisericii cunoaște mai multe astfel de cazuri. Logica ascetică îl face pe ascet să renunțe la tot ceea ce îl poate duce la păcat și la starea de păcătuire. La fel de bine asceții și logica lor vor mai mult decât orice ca păcatul să se dezrădăcineze acolo unde a prins rădăcini. Faptele ascetice sunt: postul, rugăciunea, lectura de cărți sfinte, participarea la slujbe în mor regulat, faptele bune, iubirea de semenii și cele asemenea.

Din nou ne gândim mai mult decât orice la nevoia de logică în viața religioasă și a marilor religii ale lumii. Foarte multe dintre preceptele unor pseudoreligii cum sunt zodiacul și horoscopul nu sunt întemeiate din punct de vedere logic. Logica religiilor este din acest punct de vedere cât se poate de firească. Ea este menită să îl edifice sau mai mult decât orice să îl sprijine pe om în marile lui demersuri existențiale și cazuale. Logica religiilor este dincolo de orice ceea ce am putea denumi logica raportului omului cu Dumnezeu. Dumnezeu este dincolo de orice cauză a logicii religiilor. Mai mult decât orice logica este ceea ce întemeiază o religie autentică.

¹⁰¹ Leibniz, *Teodicea* (Editura Polirom: Iași, 1997).

Mai mult decât orice ceea ce trebuie să spunem este că falsele religii se întemeiază pe falsitatea logicii. Hinduismul susține că din punct de vedere eshatologic nu există nici un fel de demarcație dintre cei buni și cei răi. La finalul existenței omul se v-a contopii cu marele tot sau Brahman în ceea ce hindușii denumesc nirvana. Prin urmare, cei care susțin că religiile autentice nu sunt logice susțin o mare minciună.

Logica religiilor este mai mult decât orice pluralitate. Pluralitatea religiilor implică mai mult decât orice din punct de vedere religios faptul că nu toate sunt false. Pot fi astfel mai multe religii care logic dețin adevăruri dar numai o religie este adevărată după cum există numai un singur Dumnezeu. Neînțelegerile dintre religii culminează am putea spune cu neînțelegerile din cadrul creștinismului. În creștinism există astfel mai multe neînțelegeri care au rezultat în ceea ce cunoaștem astfel ca și fenomenul denominațiilor și a sectelor. Creștinismul, dincolo de restul marilor religii ale lumii [hinduism, taoism, buddhism, șintoism sau islam] se confruntă cu mai multe diviziuni interne care nu susțin logicul. Aceste diviziuni sunt cunoscute sub mai multe nume: penticostali, baptiști, luterani, calvini, greco-catolici, evanghelici sau martorii lui Iehova. Toate aceste secte sunt ilogice pentru adevărul creștin. Logica creștină nu este una a diviziunilor dar se pare că istoric s-au găsit foarte mulți „lupi în piele de oaie” care au distorsionat și desfigurat adevărul religiei creștine. Mai multe religii minează creștinismul care la origine a derivat din iudaism. Relația dintre creștinism și iudaism este una cât se poate de dificilă. Aceasta mai ales în ceea ce privește noțiunea de Mesia sau Mântuitorul. Logic, funcția oricărei religii este de a îl lega pe om de Dumnezeu. De fapt acesta este înțelesul termenului de religie. Religia este ansamblul de concepte, practici, cezuri și ritualuri care ne leagă vizibil sau formal de Dumnezeu.

Ca și cauză a logicii, Dumnezeu rămâne astfel garantul oricărei logici pe care o caută omul în existență, viață, știință, artă, cultură, societate și cele de acest fel. Secolul al XXI-lea nu își mai poate permite să facă greșelile făcute de cei mai înainte de noi în plan religios și al religiilor. Problemele cu care se confruntă timpurile și vremurile noastre de multe ori sunt similare cu cele din trecut și de multe ori nu. Logica ne spune că cei care creează diviziuni în plan religios fac un mare rău lumii și secolului al XXI-lea. Religia a jucat din cele mai vechi vremuri un rol important în viața omului. Dar tot religia l-a aruncat pe om în minciună și înșelăciune. O simplă privire la stadiul de diviziune a religiilor de la începutul secolului al XXI-lea ar fi suficient să ne confirme acest lucru.

Logica principală în ceea ce privește marile religii ale lumii este că în secolul al XXI-lea nu ne mai putem permite controverse, scandaluri, schisme și neînțelegeri care au fost atât de multe în evul mediu. Șansele de a reuși din punct de vedere religios ne surâd doar dacă ne concentrăm eforturile și vom sta toți la un loc. Cei care caută diviziuni, neînțelegeri și nu sunt dispuși la dialog nu au nimic de a face cu Dumnezeu și religiile. În tradiția și istoria lumii a rămas important faptul de a avea o religie. Faptul că există mai multe religii pe planetă la ora actuală nu vine decât să ne spună că cu adevărat Dumnezeu ne iubește și din iubire ne-a lăsat libertatea de opțiune. Depinde de noi ce fel de opțiune vom alege.

Despre volumul “Râsul patriarhilor”

Despre volumul “Râsul patriarhilor” Cu mai mulți ani în urmă am avut ocazia să citesc volumul domnului Teodor Baconsky „Râsul patriarhilor: Eseu despre râs în patristica greacă.” De la vremea lecturării acestui volum, țin minte că am fost extrem de contrariat de

lectura lui, au trecut mai mulți ani. Până astăzi nu mi-am pus niciodată problema de a scrie ceva legat de acest subiect. Totuși, lectura lui mi-a ridicat la timpul respectiv mai multe semne de întrebare. Este adevărat că în patristică în special nimeni nu prea râde, sau mai bine spus nu prea vedem scrieri bisericesști care să trateze problema râsului. Lucrarea domnului Baconsky a fost cu adevărat o inițiativă ingenioasă. Ca și teologi știm că Dumnezeu a creat omul pentru fericire, aceasta în ciuda durerilor, necazurilor și a suferințelor vieții. Totuși, probabil că domnul Baconsky nu și-a ridicat serios problema râsului în fața morții. În special pentru cunoscătorii patristicii limbii elene vor putea vedea că nici un Părinte al Bisericii nu ne spune că în fața morții se cuvine să o facem, adică să râdem. Se știe foarte bine că strămoșii noștri getodaci râdeau când cineva murea sau râdeau chiar și de moartea lor proprie. Propriu zis viața omului este o alterare de tristețe și de veselie la un nivel generic. Dar trebuie să știm dincolo de părerile private ale domnului Teodor Baconsky că râsul nu este o problemă de patristică, implicațiile râsului din punct de vedere patrologic sunt doar incidentale. Este adevărat că tuturor ne place să râdem. Între râs sau veselie și tristețe sau plâns orice om sănătos preferă râsul sau veselia. Ceea ce chestionează patristica ortodoxă este „calitatea” sau mai bine spus profunzimea râsului sau a veseliei. Există râs vulgar sau mai bine spus râs care decurge din obscen sau din vulgaritate. Ceea ce Părinții Bisericii ne pun în față este că nu putem râde în fața morții și că la moarte trebuie să îi acordăm o gândire serioasă. „A râde în fața morții” după cum o făceau dacii nu este un păcat, este un păcat a râde în fața pregătirii pentru moarte. Prin urmare, râsul nu este o problemă care ține de religie și nici de teologie. El ține mai mult de psihologie, antropologie, fiziologie și științe de acest fel. Implicațiile râsului în domeniul religios sau patristic sunt doar tangențiale. Trebuie spus că umorul nu este un fapt teologic. Biserica Ortodoxă nu este împotriva umorului decent sau a umorului rafinat. Dar în același timp trebuie să știm că Biserica nu este o casă a comediei sau a râsului. Din contră, în enorm de mult dintre textele patristice și liturgice ne sunt adresate îndemnuri la bucurie. Țin să precizez că deși ne sunt adresate îndemnuri la veselie nu ne sunt adresate îndemnuri la râs. În acest sens, cred că domnul Teodor Baconsky autorul volumului mai sus menționat se referă la „veselia profundă a patriarhilor.” Trebuie să știm că unui patriarh sau unui slujitor al Bisericii nu i se cere să fie un comic. În acest sens, slujbele Bisericii nu sunt ocazii comice în care ne întâlnim unii cu alții pentru a râde în hohote și a spune glume cât mai bune. Biserica cheamă la fericire, dar este o fericire de alt fel. Veselia la care cheamă Biserica pe om este fericirea comuniunii cu Dumnezeu. Nu putem crede că un om care este în comuniune cu Dumnezeu este trist. Dar în orice caz bucuria sau veselia lui nu este o bucurie sau o veselie de genul lumesc sau de genul comediei. Este adevărat că Biserica Ortodoxă este o Biserică a patriarhilor. Patriarhia este cea mai înaltă pe scară ierarhică în Ortodoxie. Patriarhii dacă cei care fac parte din Biserică sunt la înălțimea chemării lor nu sunt chemați să terorizeze sau să amenține pe cei din Biserică cu diferite apelative ci mai mult să îi bucure sau să se bucure împreună de comuniunea lui Dumnezeu. În acest sens, patriarhii ortodocși au fost inițiați în tradiție ca oameni ai bucuriei. Trebuie spus că un patriarh nu este un comediant. Veselia îngerească de exemplu pe care un patriarh trebuie să o experimenteze nu este în nici un caz o veselie a lumii sau a comediei de pe Broadway sau Hollywood sau a teatrului național din București. Din nefericire mulți dintre contemporanii noștri nu prea înțeleg care este rolul unei patriarhii sau a unui patriarh în lumea în care trăiesc. Patriarh este propriu zis primul între părinți sau „începătorul părinților” mai bine spus cel care îi conduce pe restul părinților. Temei al funcției patriarhilor în Biserică îl

găsim în epistolele Sfântului apostol Pavel care spune că „chiar dacă aveți mii de învățători în Hristos, totuși, nu aveți decât un singur părinte.” (Epistola către evrei). Prin aceasta înțelegem că cel care ne inițiază în tainele viețuirii creștine este cu adevărat un părinte, prin urmare mai mult decât un simplu învățător sau mistagog. Teolog Radu Teodorescu

Despre problema fericirii sau a răsului

Despre problema fericirii sau a răsului În general în ceea ce privește problema fericirii sunt extrem de multe opinii pe care le putem vedea. Mai toată lumea caută fericirea. În general am putea vorbi despre o problemă a fericirii din punct de vedere religios. Problema fericirii este o problemă larg dezbătută. Ea a preocupat enorm de mulți filosofi, oamenii de știință și chiar sacvanți. Ceea ce se poate afirma în general ca fiind cât se poate de real este faptul că nici un om nu își dorește să nu fie nefericit. Prin urmare, știm că nefericirea este opusul fericirii. În cazul Noului Testament din cărțile Bibliei putem vorbi de un alt grad de fericire este vorba de fericirea religioasă. Prin urmare, am putea spune că există o mare diferență dintre fericirea simplă și cea religioasă. Fericirea religioasă este în special de altă natură. Putem vorbi despre o fericire teologică. Fericirea teologică este fericirea comuniunii cu Dumnezeu. Odată ce am ajuns la comuniunea cu Dumnezeu putem vorbi de o fel de fericire decât cea lumească. Fericirea lumească este un genul unei fericiri cu totul diferite față de fericirea comuniunii cu Dumnezeu. În acest sens, se știe că în canunul biblic ne-au rămas de la Domnul Hristos 9 fericiri. Aceste nouă fericiri exprmă la un anumit nivel ceea ce înțelegem prin fericire din punct de vedere teologic. „Fericirea teologică” este de fapt adevărate fericire. În spre această fericire suntem cu toții chemați cei care vor să guste din profunzimea a ceea ce înțelegem prin fericire. Prin urmare, trebuie să știem că comuniunea cu Dumnezeu este fericire din punct de vedere al teologie. Este foarte adevărat că Dumnezeu a creat omul pentru a fi fericit. Trebuie să știm însă că Dumnezeu nu constrânge omul la fericire. După cum a arătat-o trecutul au existat mulți care au renunțat la fericire și au preferat calea nefericirii. Calea fericirii este de obicei asimilată cu binele în timp ce nefericirea este asimilată cu răul. Fericirea în spre care tindem cu toții este ceva mai mult decât o stare de bine. Este de fapt gradul de exaltare ultim al ființei umane. În lumea contemporană avem nevoie din ce în ce mai mult de oamenii care să ne scrie și să explice cât se poate mai bine ceea ce înseamnă fericirea. Trebuie să ne punem problema adevăratei fericiri. Trebuie să fim conștienți că există multe fericiri surogat. Fericirea care nu are un fundament religios sau teologic am putea spune că este o fericire superficială. Cea mai mare fericire pe care o poate avea omul este de a fi în comuniune cu Dumnezeu. Comuniunea cu Dumnezeu este ultimul garant al fericirii. Trebuie să spunem că comuniunea cu Dumnezeu nu aduce numai bucurie ci fericire. Omul care este în comuniune cu Dumnezeu este cu adevărat un om fericit. Dimensiunea teologică a fericirii este ceva care trebuie din ce în ce mai mult studiat. „Fericirea teologică” se referă în special la teologi. În mod real teologii ar trebui să fie cei mai fericiți oameni. Dar fericirea teologică trebuie să știm că nu este una din lumea ceasta. Fericirea teologică este o fericire care am putea spune este cea mai profundă. Fericirea teologică nu este un fel de fericire în care teologul este tot timpul cu răsul pe buze. Prin urmare, starea de fericire teologică nu este o stare a răsului. Pe teologi nu îi vedem cu gura până la urechi când studiază despre Dumnezeu. Este destul de evident că nu ne putem apropia de Dumnezeu răsând sau cu sentimentul de a ne hazii. Apropierea de Dumnezeu cere percepția unei fericiri a profunzimii. La fel cere și

cunoașterea de Dumnezeu. Cunoașterea și comuniunea cu Dumnezeu sunt am putea spune sunt adevărata fericire. Fericirea teologică este experimentată în special de teologic. Viața fără Dumnezeu este de fapt o viață a nericirii. În timp ce viața în Dumnezeu este fericirea maximă a omului, viața afară din Dumnezeu este nefericirea ultimă. Biblia numește acest stadiu „întinericul cel din afară.” Teologic fericirea reală este cumva lumina „cunoașterii lui Dumnezeu.” Cunoașterea, experimentarea și comuniunea cu Dumnezeu sunt garantul ultim al fericirii teologice. Fericirea de a fii în comuniune cu Dumnezeu este transcendentă. Evident că fericirea de a fii în comuniune cu Dumnezeu nu este o fericire pe care o putem detecta imediat. Prin urmare, fericirea teologică nu este o fericire pe care o putem vedea pe cei care râd sau se distrează cel mai mult. Fericirea cunoașterii și experimentării lui nu este o fericire care se exprimă prin distracții și petreceri și consum de alcool în comun. Fiecare Dumnezeu să ne îndrepte spre calea fericirii cunoașterii, experimentării și a comuniunii Sale. Amin.

ASPECTE REFERITOARE COMPORTAMENTULUI ÎNGEREȘC

Mic gând filocalic O mare problemă teologică este să ne dăm seama cum este comportamentul îngerilor [ne referim aici la tot ceea ce înseamnă lumea îngerească. Lumea îngerească este mai presus de orice o lume în care am putea vorbi de un anumit comportament: comportament îngeresc De fapt, sunt mulți care în ziua de astăzi vorbesc de un fel de o "sociologie a îngerilor." această sociologie a îngerilor încearcă Biserica să o implementeze între noi. Se știe că în întrecut în domeniul angheologic există multe "speculații angheologice." în special în evul mediu se pune problema câți îngeri pot sta în vârful unui ac [acestea erau întrebările scolasticilor]. Ce am putea spune de "sociologia îngerilor." Tema "sociologiei îngerilor" ar putea deveni subiectul unui volum teologic. În orice caz am putea spune că în cadrul sociologiei îngerilor nu există violență. Nu ne putem gândii că există violență între îngerii lui Dumnezeu. Prin urmare, cei care voiesc să ducă o viață îngerească trebuie să știe că sociologia îngerilor nu este una a violenței. După textele de spiritualitate îngerii sunt mai presus de orice "ființe raționale." îngerii sunt ființe care raționează și care își folosesc facultățile de gândire. Nu trebuie să uităm că îngerii sunt creați de Dumnezeu. Teologia numește că ei au funcții de "mesageri" în raport cu omul. Este posibil ca îngerii să aibă multe alte funcții pe care noi nu le știm. În orice caz, știm că există o ierarhie a îngerilor. Avem motive să credem că ierarhia îngerilor este stabilită de Dumnezeu și ea nu poate fi modificată fundamental de ființele îngerești. Ca și teologi putem vorbi de o "revelație a îngerilor." Deși teologia numește că numai Dumnezeu se descoperă omului într-un mod supranatural, îngerii am putea spune că din punct de vedere teologică sunt "coparticipatori" la acest proces de descoperire a lui Dumnezeu. De fapt, la un anumit nivel, dacă pe Dumnezeu îl cunoaștem din punct de vedere natural ca și autor al creației, îngerii sunt cei care ne aduc la o cunoaștere supranaturală a lui Dumnezeu. Din punct de vedere strict uman îngerii țin de lumea supranaturală. Termenul de a "învoca îngeri" în rugăciune este în cele din urmă un termen incorect. Ca și teologi suntem chemați la "corectitudine angheologică." Este necesar să avem informații cât mai sigure referitoare la îngeri. În acest sens, referirilor la îngeri și la existența lor nu trebuie să fim confuzi. Pentru mulți teologi modalitatea de a intra în comuniune cu îngerii este una de natură mistică. Se vorbește astfel de o mistică a îngerilor. Am putea vorbi și de o istorie a îngerilor. Dacă este

să vorbim de o istorie a îngerilor trebuie să știm că îngerii nu sunt existențe care au apărut din eternitate. Îngerii după cum putem afla din teologie sunt de natură atemporală, în sensul că au fost creați într-un timp dar nu vor avea un timp al finalului. În orice caz ca și teologi putem vorbi de o frumusețe a îngerilor. Aceasta frumusețe a îngerilor în special monahii sau cei din monahism încearcă să o imite. de fapt "monahismul este o imitație a îngerilor." Bineînțeles că îngerii pot fi imitați și în viața civică. Din câte știm există o literatură extrem de bogată referitoare la imitația îngerilor în lumea monahală. Trebuie să facem destul de clar faptul că omul poate ajunge numai la o imitație a îngerilor. Omul nu poate ajunge prin "ființă un înger." Deși monahismul este numit o imitație îngerească el nu duce la o "modificare radicală a naturii umane într-o natură îngerească. Prin urmare, viața umană poate ajunge la o asemănare cu viața îngerească. Sinteza acestei asemănări este din punct de vedere uman monahismul. Acum această sintză a asemănării dintre îngerii și oameni a fost din nefericire mușamalizată. La momentul în care au început să fie întemeiate "ordinele monahale" în lumea occidentală, asemănarea cu îngerii a devenit un fel de problemă a preferințelor religioase. Monahismul ortodox profesează o asemănare cu îngerii din viața care o promovează. Spre desosebire de alte genuri de monahism, în Ortodoxie nu putem concepe altceva decât această "viață îngerească." în senul ultim la aceasta vor toți cei iubitori de îngeri să facă. Evident îngerii sunt "ființe ale frumuseții." frumusețea îngerească este un subiect care trebuie să ne preocupe din ce în ce mai mult. Am putea vorbi și o de demografie a îngerilor. Prin urmare, ca și teologi suntem încă ancorați în munca de investigație a comportamentului îngerilor. Cu când vom cunoaște mai multe despre comportamentul îngerilor cu atât vom cunoaște mai multe despre Dumnezeu.

DESPRE PROBLEMA BLASFEMIEI

Aș dori să scriu câteva rânduri astăzi despre o temă profund teologică. Este vorba de blasfemie. Celor dintre noi care suntem familiari cu Biblia vom putea vedea că Domnul nostru Iisus Hristos a fost găsit vinovat de blasfemie de sinedriul din Ierusalim din Israel de acum 2000 de ani. Evident că a trecut multă vreme de atunci. Dar cazul „religios” al Domnului Hristos a rămas totuși actual. Din textele biblice putem afla că Domnul Hristos a fost găsit vinovat din cauză că S-a făcut pe Sine una cu Dumnezeu. Aceasta a fost blasfemia Sa. După cum au arătat-o faptele de după acest moment, acuza de blasfemie s-a dovedit a fi una falsă. Domnul Hristos chiar era una cu Dumnezeu, fiind Fiul lui Dumnezeu întrupat. Aparent în viața noastră zilnică nu ne prea întâlnim cu termenul de blasfemie. Trebuie să știm că blasfemia este un păcat extrem de grav. Evident blasfemia este și o problemă intelectuală și una teologică. Cel care blasfemiază din punct de vedere teologic se numește blasfemiator. De la momentul acuzei de blasfemie a Domnului Iisus Hristos a trecut mult timp. Evident că în mentalitatea timpului, acuza de blasfemie cerea și o moarte cât mai infamă. Aceasta a fost de fapt cauza răstignirii. Problema blasfemiei nu este una simplă din punct de vedere teologic. Iată ce putem citi în Dicționarul explicativ al limbii române referitor la blasfemie: **BLASFEMIE** f. livr. 1) Cuvânt prin care se ultragiază o divinitate. 2) Act de defăimare a lucrurilor considerate sfinte (sau demne de un respect deosebit); profanare; sacrilegiu; pângărire. Trebuie să fim conștienți de alte aspecte ale blasfemiei. Blasfemia poate fi și de natură intelectuală. Teologii sunt cei care pot foarte ușor să blasfemieze. De fapt blasfemia din punct de vedere teologic este mai mult o problemă de

natură intelectuală. La luarea în răs și la baltjocorirea lui Dumnezeu se poate ajunge foarte ușor. Unii dintre semenii noștri găsesc chiar o mare plăcere în a face aceasta. Țin să avertizez că în România nu există nici o prevedere de natură penală referitor la problema blasfemiei. Nu aceasta era realitatea și în Israelul de acum 2000 de ani. De fapt în lumea civilă românească nici nu cred că există o înțelegere a termenului de blasfemie. Este adevărat că nu putem face din punct de vedere geografic nici o paralelă dintre Israelul de acum 2000 de ani cu România secolului al XXI-lea. Ca și teolog cred că o astfel de interpretare este eronată. Statul evreu de acum 2000 de ani era teocrat. Orice problemă religioasă putea deveni și o problemă de stat. Și orice problemă de stat putea deveni și o problemă religioasă. Este foarte clar că Biserica Ortodoxă nu ne îndeamnă la blasfemie. Dar trebuie să știm că sunt mulți care blasfemiază pe Dumnezeu. O formă a blasfemiei este și lipsa de recunoștință față de Dumnezeu. Biserica consideră blasfemia un păcat grav. Ceea ce putem observa în sânul maselor este că nu există o conștientă a blasfemiei în general. A înjura numele lui sau despre Dumnezeu este un păcat care echivalează cu blasfemia. Cei care înjură numele lui Dumnezeu sunt astfel mici blasfemiatori. Ei cred că Dumnezeu nu ține cont de actele lor. Cel care blasfemiază se taia pe sine de sursa existenței. Consecințele blasfemiei sunt eterne. Din punct de vedere teologic cel mai mare păcat pe care îl poate face omul este blasfemia. Binînteles că trebuie să ne punem problema dacă cel care blasfemiază blasfemiază conștient sau inconștient. Dacă blasfemia este conștientă, din punct de vedere teologic cel care blasfemiază nu mai are nici o posibilitate de îndreptare. El poate fi eventual iertat din punct de vedere uman dar viața lui teologică se încheie. Trebuie să reamintim cititorilor noștri că blasfemia nu are motive întemeiate. Blasfemiatorii sunt sortiți pierzaniei. În teologia românească se resimte din ce în ce mai mult nevoia de a avea foarte bine definite contururile a ceea ce înțelegem prin blasfemie. Teologii speculativi pot foarte ușor blasfemia. De fapt lor li se adresează aceste rânduri. Aș vrea să adresez teologilor români necesitatea de a evalua cât mai bine implicațiile blasfemiei din toate punctele de vedere. Dacă teologii noștri nu au foarte clar definită noțiunea de blasfemie este foarte greu de definit rolul școlilor teologice și a absolvenților lor. Trebuie să reamintesc teologilor noștri că nu este de „joacă” cu aspectul de blasfemie a teologiei. Odată ce un teolog a blasfemiât el nu mai este teolog. La fel, viața lui teologică s-a închiât. Trebuie ca aceste lucruri să fie profund înrădăcinate în mintea teologilor. Nu poți fi teolog și în același timp un blasfemiator. Radu Teodorescu

Despre problema extravaganței în teologie

Despre problema extravaganței în teologie În puținele mele rânduri de astăzi aș vrea să scriu ceva despre problema extravaganței în teologie. În primul rând ce înțelegem prin extravaganță? Extravaganță este un termen cu mai multe sensuri. Extravaganța este cea care iese din comun din obișnuit din limitele „obișnuitului, ale cotidianului.” Astfel un comportament extravagant este un comportament „care caută cu orice preț să iasă din comun; excentric.” Ce am putea să înțelegem prin extravaganță din punct de vedere teologic? Mai întâi de toate trebuie să spunem că teologilor nu le cade bine să fie extravaganți chiar dacă teologia este cea mai extravagantă disciplină de studiu dintre cele existente. Teologia ortodoxă nu încurajează un comportament extravagant. Avem mari motive să credem că o persoană extravagantă nu poate fi și un bun teolog. Aș putea să fiu întrebat de ce acest lucru? Aceasta fiindcă Dumnezeu este dincolo de noțiunea noastră de

extravanță. Teologia nu recunoaște lui Dumnezeu nici un fel de atribut ca și un „Dumnezeu extravagant.” Dar paradoxal am putea spune despre Dumnezeu ca și creator că este cea mai extravagantă existență sau ființă. Simțul extravagantei din om nu vine însă de la Dumnezeu. Ca și teolog, am fost de multe ori „ispitit” de sensul extravagantei. La un anumit nivel am putea vorbi de „extravanța cunoașterii și a experimentării lui Dumnezeu.” Am putea vorbi de aceste valori ale extravagantei dar trebuie să fim conștienți că o extravanță care nu corespunde cu adevărurile despre existența lui Dumnezeu este „blasfemie.” În Dumnezeu și în cunoașterea lui Dumnezeu, mai bine spus cunoașterea de Dumnezeu, un simț exagerat al extravagantei poate duce foarte ușor la blasfemie. De fapt, în teologie și poate și în teologia ortodoxă pot exista teologi care blasfemiează din cauza extravagantei. Trebuie să știm întotdeauna că cunoașterea lui Dumnezeu nu trebuie să fie extravanță chiar dacă este cea mai superioară cunoaștere la care poate ajunge omul. Avem motive să credem conform multor alți teologi că nu există o cunoaștere mai superioară decât cea a lui Dumnezeu. Din cunoașterea lui Dumnezeu ajungem la experimentarea lui Dumnezeu. Toate acestea nu trebuie să aibă loc sub semnul extravagantei și al exagerării. Dumnezeu este imuabil și etern. Astfel, eternitatea lui Dumnezeu nu este o extravanță. Putem vedea în jurul nostru multe persoane care Îl caută pe Dumnezeu sau ajung la o comuniune cu Dumnezeu tocmai din dorința de a fi extravagante. Am putea spune că și Irod a acceptat să vorbească cu Domnul Hristos tot din cauza extravagantei. „Poți face vreo minune pentru mine” Îl întreba Irod pe Hristos înainte de patima Sa. Putem vedea astfel cum încă din Noul Testament Dumnezeu descurajează simțul extravagantei. A ne ruga lui Dumnezeu să facă „minuni” numai de dragul extravagantei este la un anumit nivel ceva blasfematoriu. Ca și teolog aș putea spune că la un anumit nivel Dumnezeu nu caută simțul extravagantei ci mai mult al „reciprocității comuniunii.” Dumnezeu nu ne cheamă la „extravanța” cunoașterii Sale ci mai mult de orice la „comuniunea cu sine.” În comuniunea cu Dumnezeu nu poate exista „ieftinul extravagantei.” Din această cauză, în tradiția orientală o să vedem că în general picturile din interiorul Bisericilor nu am nimic extravagant în ele spre deosebire de cele din occident în care mai toate marile adevăruri hristologice sunt prezentate într-o extravanță de imagini. Întrebarea dacă Dumnezeu este sau nu extravagant este o întrebare cu profunde conotații blasfematorii. Cei care sunt extravagante în teologie și în teologia ortodoxă sunt întotdeauna în pragul blasfemiei. Opinia mea personală că Dumnezeu este extravagant este că expresia în Sine este din punct de vedere teologic blasfematorie. Trebuie să știm că nici unde în teologie nu se vorbește de Dumnezeu ca fiind extravagant. Aș dori să adresez teologilor în special această problemă a extravagantei. Teologii la fel ca și cei care vor fie teologi trebuie să știe că Dumnezeu nu este extravagant fiindcă Dumnezeu depășește orice noțiuni pe care i le-am atribui noi. Prin urmare, teologii nu sunt nici ei chemați la extravanță atunci când studiază sau aprofundază cunoștințele despre Dumnezeu. Teologia operează cu termeni de genul: eternitate, cauzalitate, supraesență, supraființă și mulți alții. Extravanța este un termen care nu are mai nici o conotație teologică. Dumnezeu fiind etern El este mai presus de noțiunea de extravanță. Dacă ne vom uita în jurul nostru vom vedea foarte mulți teologi extravagante. Am putea spune că există o mistică bisericască a extravagantei. Biserici supraetajate, curci peste cruci, turle care nu mai pot să cuprindă spațiul arhitectonic. Extravanța în teologie este de prost gust. Teologii ortodocși nu încurajează extravanța. La fel, nici în cardul slujbelor Bisericii nu ni se cere să încurajăm extravanța. Nu putem crede că dacă credinciosului i se cere să

fie ca și femeie cu capul ocaperit și ca bărbat cu barbă teologia ar încuraja formele extravagantei umane. Teologia privește extravaganta ca și pe ceva bizar. Radu Teodorescu

Sfântul Dimitrie (Dumitru)

Sfântul Dimitrie (Dumitru) Ἀγιος Διμήτριος Biserica Ortodoxă îl pomeneste astăzi pe Sfântul Dimitrie. Este greu de spus câteva cuvinte despre acest mare sfânt al ortodoxiei. Se întâmplă ca în drumurile noastre europene să mergem de mai multe ori prin Tesalonic în Grecia. Cu toții vom vedea în Tesalonic marea Biserică a Sfântului Dimitrie care de fapt este și cea mai mare din localitate. Pentru mulți care vizităm Tesalonicul marea Biserică a Sfântului Dimitrie este un punct de reper. Din propria mea experiență am văzut că Biserica Sfântului Dimitrie este o Biserică des vizitată. Zilnic sunt sute de oamenii care calcă pragul acestei Biserici și se roagă pentru diferitele lor trebuințe. Despre Sfântul Dimitrie putem vedea cele mai multe lucruri din Sixanxarele Bisericii. În sinaxare putem găsi cele mai multe repere despre viața Sfântului Dimitrie. Trebuie să spunem aici că Sfântul Dimitrie nu este un sfânt pe care îl cintește numai Biserica Ortodoxă. Acest sfânt fost un creștin din primele timpuri de după Hristos. De profesie a fost om de armată. Trebuie să știm că lumea la vremea sfântului Dimitrie era foarte diferită. Aceasta a fost aproximativ pe la anul 300 după Hristos. Trebuie să știm că viața Sfântului Dumitrie se leagă în special de orașul Tesalonic din Grecia. De fapt, Sfântul Dimitrie este considerat un protector la orașului. La vremea lui, secolul III după Hristos lumea încă era politeistă. Ce să înțelegem prin politeism? Politeismul profesa crezul în mai mulți dumnezei. Politeiștii nu credeau numai într-un dumnezeu. Crezul lor era că există mai mulți dumnezei. Biserica îl consideră sfânt pe Dimitrie datorită faptului că a mărturisit existența unui singur dumnezeu chiar cu prețul vieții sale. Este greu să ne imaginăm noi oamenii secolului al XXI-lea vremurile secolului al III-lea. Localitatea Tesalonic este o localitate de reper din acest punct de vedere în ceea ce îl privește pe Sfântul Dimitrie. Localitatea Tesalonic nu este numai un punct de reper în viața Sfântul Dimitrie ci mai mult decât atât este și localitatea care are ca destinatar două dintre epistolele Sfântului Apostol Pavel. Ele sunt cunsocute în general prin așa numitele epistole către Tesaloniceni. Aș putea spune că la vremea Sfântului Dimitrie lumea era destul de crudă. La vremea lui motivele de natură religioasă puteau duce foarte ușor la pedepse dintre cele mai drastice. Mai știm că la data morții martirice a Sfântului Dimitrie a mai fost decapitat și Sfântul Nestor. Din prisma noastră a contemporanilor care trăim din fericire într-o lume monoteistă, este greu de imaginat ce a fost pe vremea Sfântului Dimitrie când lumea era politistă. Politeismul nu a fost numai o doctrină religioasă ci și una de natură socială care implica diferite practici rituale dintre cele mai bizare și unele imorale. În acest sens, gândul pe care vreau să îl adresez cititorilor noștri se referă la marea problemă politismului. Se știe foarte bine că în antichitate grecii erau politești. De fapt și strămoșii noștri geto-daci au fost politești. Prin urmare, în regiunea balcanică am putea spune că mesajul Sfântului Dimitrie este un general unul comun. Prin urmare, ceea ce putem învăța de la Sfântul Dimitrie este faptul că a mărturisit un singur Dumnezeu. și a fost din câte ne spun informațiile din vremurile lui un om extrem de curajos care s-a remarcat în special în planul apărării și al tacticilor militare. Biserica a rânduit ziua de 26 octombrie ca și semn al pomenirii lui. În același timp, sfântul Dimitrie ne reamintește de trecutul nostru elen. Cultura dacă romană-am putea spune că la un anumit nivel s-a desprins din cultura elenă.

Mai presus de orice, trebuie să avem în vedere că orice sfânt pe care Biserica îl pomeneste este un mărturisitor al binelui. Noțiunea de sfințenie în ortodoxie ține de mărturisirea binelui și a ceea ce este plăcut lui Dumnezeu. Avem motive să credem că deși trăim la o distanță foarte depărtată de timpul viețuirii sfântului Dimitrie, el ne poate sprijini prin mijlocire către Dumnezeu. Rolul sfinților și a celor care au exceplat în virtute este de a îl slujii pe Dumnezeu. De asemenea sfinții ne cer să le cunoaștem viața și să ne dăm seama că sfințenia nu este imposibilă. Sfințenia pentru ortodoxie înseamnă a face ceea ce este plăcut în fața lui Dumnezeu. Am putea spune că o persoană devine sfântă în momentul în care între voia lui Dumnezeu și voia personală nu mai există nici un fel de diferențiere. Sfinții sunt cei care conform rugăciunii tatăl nostru fac voia lui Dumnezeu și nu mai fac voia lor. În orice caz, sfințenia este o altă dimensiune decât cea a cotidianului. Avem mari motive să credem că sfinții au depășit nivelul pur uman și au o percepție a existenței în funcție de ceea ce Dumnezeu vrea. Credem că percepția sfinților referitoare la existență este una superioară. Cinstirea sfinților este pentru noi mai multe decât orice un exercițiu al noțiunii de „sfințenie.” Zilele de pomenirea sfinților sunt zile care mai mult decât orice trebuie să ne ridice semne de întrebare referitor la ceea ce înțelegem prin „sfințenie.” Radu Teodorescu

DESPRE ASPECTUL DE CRUCIFICARE TERMINOLOGICĂ A TEOLOGIEI ORTODOXE

În lumea modernă, cu toții suntem obișnuiți de prezența facultăților de teologie. În România suntem cu toții obișnuiți să avem facultăți de teologie ortodoxă. Ortodox nu este un termen românesc ci unul grec. Grecii au conceput inițial creștinismul ca fiind ortodox. Prin ortodoxie se înțeleg mai multe nuanțe. Ortodoxia este din punct de vedere grec dreapta mărire a lui Dumnezeu dar de asemenea și calea de mijloc în creștinism, religie și teologie. Mai toate marile orașe ale țării au Facultăți sau Institute de teologie ortodoxă. Pentru viitorul nostru ca și neam, etnie și ca și țară este important să avem facultăți de teologie și să avem facultăți și școli de teologie cât mai bune. Prin urmare putem vedea că la un anumit nivel ortodoxia noastră este de proveniență greacă. Ortodoxia este de fapt un termen grec împrumutat în dicționarele românești. La fel, și termenul de catolic este tot un termen grec. Trebuie să precizăm aici, că din punct de vedere teologic Biserica Ortodoxă este concomitent și ortodoxă și catolică. Prin urmare, trebuie să precizăm astfel că este o mare înșelare din punct de vedere teologic existența a două Biserici una catolică și una ortodoxă. Biserica fiind numai una, este o mare greșală să o despărțim în două Biserici: catolică și ortodoxă. De fapt, existența a două Biserici catolică și ortodoxă se datorează în primul rând incapacității multora de a înțelege problemele legate de filosofia elenă. Termenii de catolic și de ortodox au fost împrumutați din filosofia elenă. Ei au fost întrebuințați în primă instanță de marii filosofi elinici sau greci. Cultura greacă fiind una dintre primele și una majoritară pe continentul european, această confuzie terminologică s-a perpetuat și în domeniul ecclesial sau bisericesc. Aceasta fiindcă odată cu încreștinarea Greciei sau a Eladei în vremea de după Hristos, s-au încreștinat și școlile de filosofie elenă sau greacă. Aș vrea să reactualizez în mințile cititorilor noștri că eroarea celor doi termeni catolic și ortodox se datorează în primul rând necunoașterii culturii elene sau grecești. În primă instanță, termenii de catolic și de ortodox au fost aplicați domeniului filosofic. Ulterior ei au fost preluați și în schemele creștine. Așa s-a născut propriu zis creștin ortodoxia. Nu se poate nega caracterul filosofic al creștin ortodoxiei sau a creștin catolicismului. Această confuzie terminologică nu este prezentă numai în România. Ea este prezentă și în țările

Europei occidentale. Trebuie să reactualizăm astfel că cultura greacă sau elină în care au scris mai mulți întemeietori ai creștinismului cum ar fi sfântul Apostol Pavel sau Sfântul Ioan Evanghelistul a fost una dintre primele pe continentul european. Astfel, trebuie să spunem că Biserica Ortodoxă este concomitent și ortodoxă și catolică. Am putea spune că Biserica Ortodoxă este o îngemănare dintre iudeo-creștinism și filosofia elină. Nu este întâmplător faptul că pe pereții mănăstirilor din Nordul Moldovei întâlnim pe pereții exteriori filosofi elinici cum ar fi Platon și Aristotel dimpreună cu sfinți ai Bisericii ca și Ioan Hrisostom și Grigorie Teologul. Această sinteză dintre iudeo-creștinism și filosofia elină a dus la apariția Bisericii Ortodoxe. În sens, inițial nimeni dintre filosofi și Sfinții Părinți ai trecutului nu s-au gândit la separația dintre Biserica Ortodoxă și cea Catolică. De fapt, în plan teologic această separație este o separație fictivă. Catolicismul și ortodoxia sunt două fețe ale aceleiași monede. Din textele biblice nu știm ca Hristos să fi întemeiat două Biserici. Fără nici o îndoială că nu putem trece cu vederea caracterul iudaic al ortodoxiei și al catolicismului din punct de vedere bisericesc. Termenii de catolic și de ortodox sunt doi termeni care țin în primul rând de filosofia greacă, de filosofia elină. Astăzi când valorile sănătoase tradiționale sunt atât de contestate trebuie să avem foarte clar aceste lucruri în minte. Trebuie să ne reamintim acest lucru. La fel ca și multe popoare antice grecii au fost și ei în căutarea adevărului. Această adevăr a fost descoperit în Hristos. Forma de acceptare a lui Hristos ca și adevăr a dus în cazul grecilor la apariția creștinismului catolicismului și ortodoxiei. Modul de percepție grec al lui Hristos este unul catolic și ortodox. Aceste percepții elene au fost ulterior înpropriate de mai multe popoare. Printre ele se numără și românii. Trebuie să știm în aceste sens că cine este ortodox este concomitent și catolic și cine este catolic nu poate fi decât și ortodox în același timp. În filosofia elină acești doi termeni nu sunt contradictorii ci sunt complementari. Este prin urmare necesar să reamintim cititorilor noștri că obârșia termenului de catolic și de ortodox nu este un religios ci una filosofică. Inițial termenii de catolic și de ortodox au fost termeni care au fost folosiți de școlile elene de filosofie. Ulterior ei au fost întrebuințați cu sensuri religioase exagerate și tendențioase. În termenii filosofiei elene catolicismul și ortodoxia erau doi termeni care se asemănau cu epicureismul, stoicismul, platonismul, aristotelismul și cei asemenea. Astăzi, trebuie să spunem că acești termeni nu sunt în întregime compatibili cu sensul „fanatismului” religios profestat de unii. Biserica Ortodoxă a reprezentat din punct de vedere al trecutului o îngemănare a dialogului dintre filosofie și teologie. Din nefericire, astăzi, acești termeni ascund sensul fanatismului mistic și a celui religios. Ca și Biserica deschisă dialogului dintre filosofie și teologie Biserica Ortodoxă nu și-a propus niciodată susținerea fanatismului și a fundamentalismului religios

